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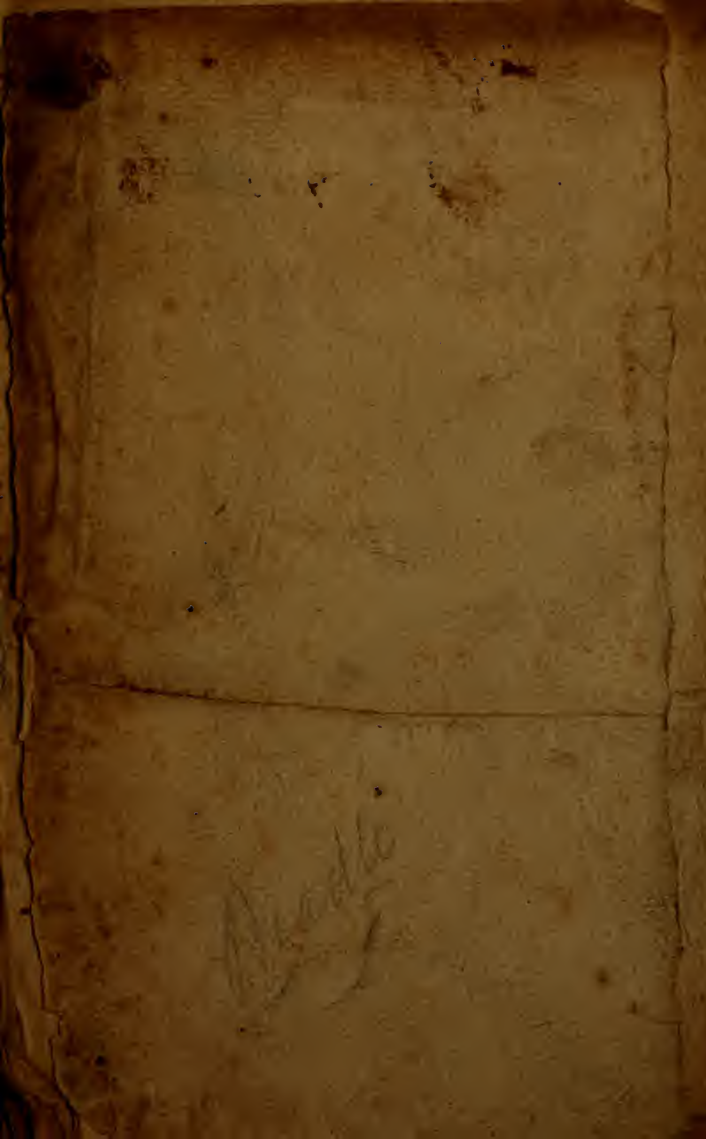
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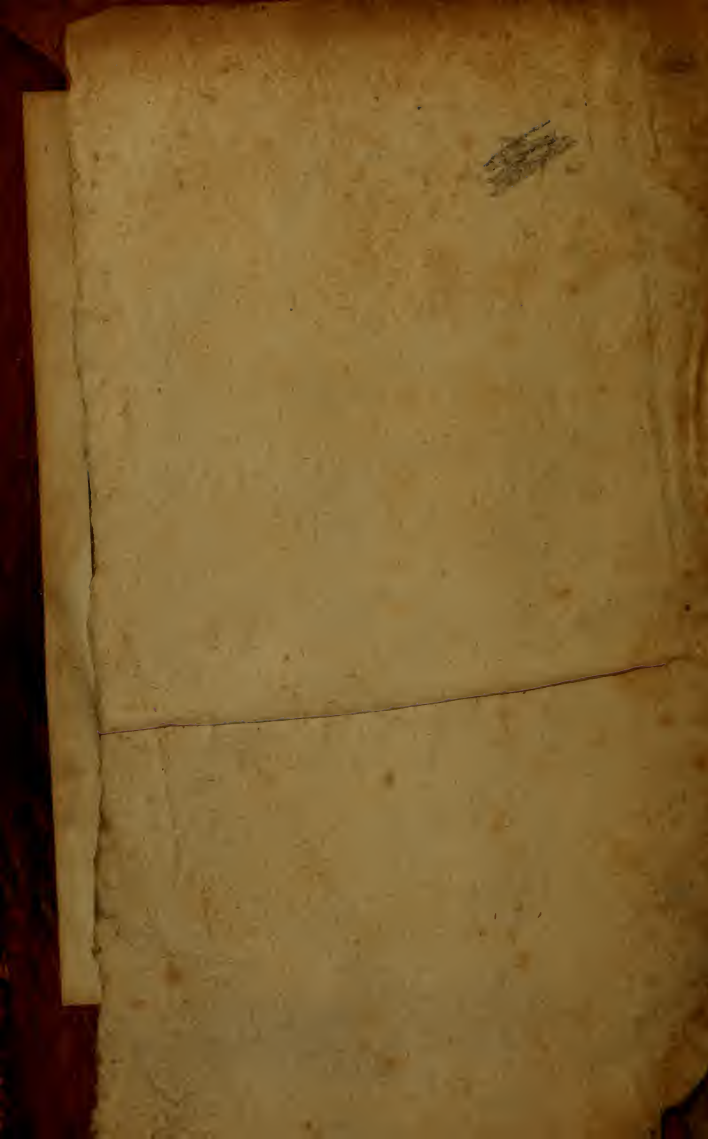
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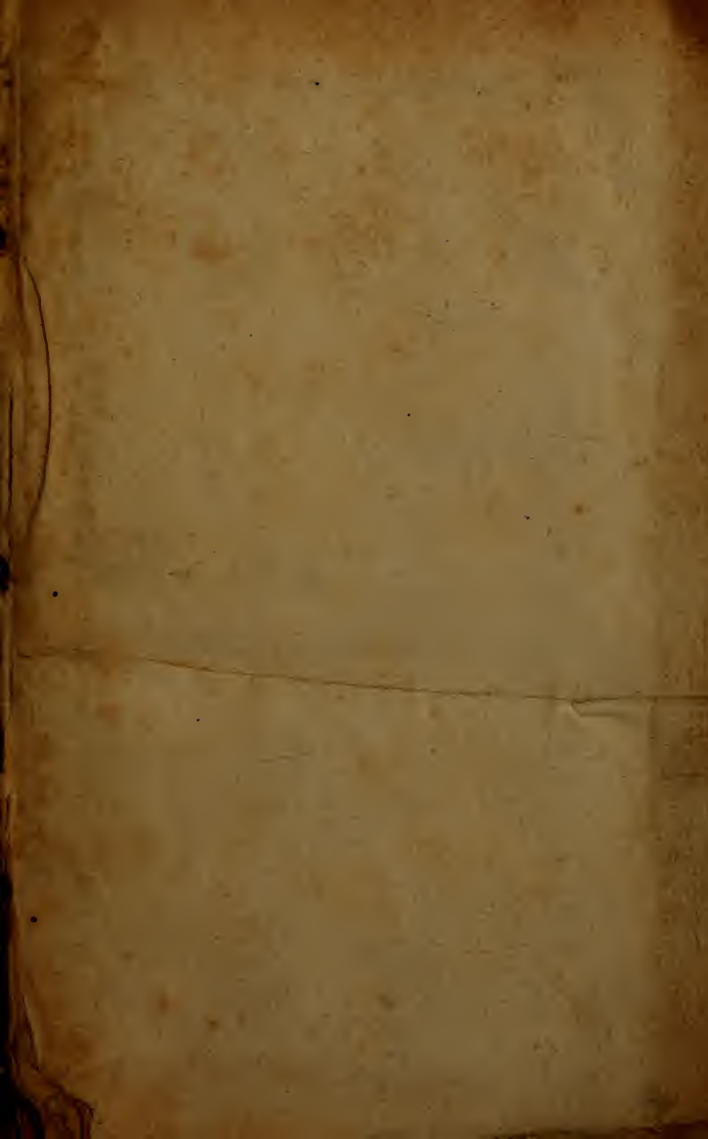
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THE
JOURNAL
OR
DIARY
OF A
THANKFUL CHRISTIAN.

Presented in some Meditations upon

NUMB. 33. 2.

And Moses wrote their goings out, according to their Journeys, by the commandment of the Lord.

By J. B. Master of Arts, and Minister of the
Gospel at Barnstone in Essex.

Whofo is wise, and will observe these things, even they shall understand the loving kindneſſ of the Lord, Pſal. 107. 43.

Who hath deſpiſed the day of ſmall things? Zach. 4. 10.

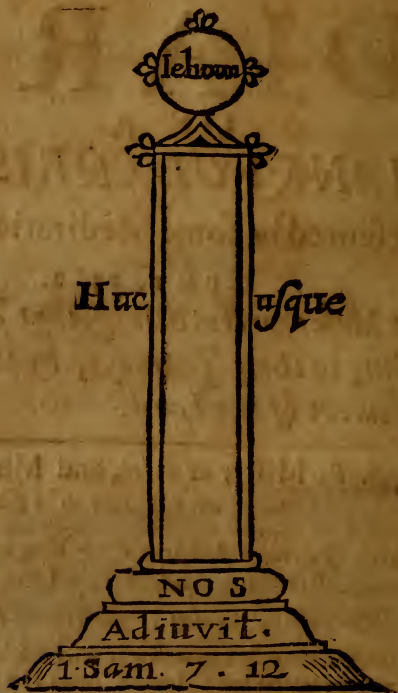
Nihil tam conveniens Deo quam beneficentia, nihil autem tam alienum quam ut ſit ingratus homo. Lactan. de ira Dei ad Donat. cap. 16.

Αὐτὸν ὃς ἡ ἐνχαρις ἡ ἀκριβὴς, ὅταν ταῦτα πράττωμεν δι' αὐτὸν ὃ θεὸς θεοῦ ἕξει μετὰ ὅταν ἐκείνη φύωμεν ὡς ἀπὸ ἀγαθῶν.
Chryſoſt. Rom. Hom. 18.

London, Printed by E. Cotes, for Tho. Parkbuſt, at the
Three Crowns over againſt the great Conduit at the lower
end of Cheapſide, 1656.

Deo plane, quod debet, retribuere nemo potest, quod
tam copiose supra nos accumulaverit misericor-
diam; quod tam multa deliquerimus, quod tam
fragiles & nihil sumus; quod tam plenus ille, &
sufficiens sibi, nec bonorum nostrorum egens.

Bern. Serm. 3. De adventu Domini.



Curatorem mei rerumq; mearum ex pacto Deum
habeo; illi bene notum est quid mihi sufficit, &
quando conduceret; hactenus non fefellit, quando
dubitare inciperem, & non simul ingratus esse inci-
perem. Foxius.



To the Right Honorable,
truly Noble and Religious Lord
Robert Earl of Warwick,
Baron of *Leez,* &c.

And to the Right Honorable the Lady
Eleanor Countess of Warwick,
His most Pious and Vertuous Consort;
Such an encrease of Grace on Earth,
as may bring them to fulnesse of
Glory in Heaven.

R I G H T H O N O R A B L E,

AS there is no Grace that
giveth more glory to God,
so there is no Grace that hath Rom. 4. 12.

• *The Epistle Dedicatory.*

more honour from God then Faith : Who though he doth all our work for us, and therefore should have all the glory from us ; yet is pleased that Faith should go away with the praise of that which himself only doth. *Daughter thy Faith hath made thee whole*, saith Christ to the woman, that by the touch of his garment received virtue from him and was healed. *By faith*
Mark 5. 34. *the Israelites passed through the Red-sea, as on dry ground. By faith the wals of Jericho fell down.* When we know that the Waters of the one, and the Bulwarks of the other obeyed the soveraign authority of the Word of Gods command. Yea further, as there is no Grace that brings more glory to God, so there is no
Heb. 11. 29, 30. Grace

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Grace that yeelds more benefit to us then Faith: It is a Grace as the most usefull, so the most successefull, and of the largest capacity for our good. *As thou* Mat. 8. 13. *hast believed, so be it done unto thee,* faith our Saviour to the Centurion. He that is enlarged in his faith cannot be straightned in his comfort. Through Faith God the Father is our portion, God the Son is our pledge, God the Holy Ghost our earnest; Heaven our home, Holinesse our way, the Angels our gard, the Saints our company, the World our servant, and the Promise under seal our security. And what would we, what can we have more? yea such is the large capacity of this Grace of Faith, that could we be rich in

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that grace, we might have our
wils even with an overplus. *Ob*
Mat. 15, 28. *woman, faith our Saviour to the*
woman of Canaan, great is thy
faith, be it unto thee even as thou
wilt. Luther was so strong in
faith, and therefore so powerfull
in Prayer, that when *Frederick*
Myconius his dear friend was sick,
he prayed for his recovery, and
used these words, *Hoc peto &*
volo, & fiat voluntas mea, This
I aske, and this I will, and let my
will be done; a while after *My-*
conius recovered according as he
had prayed. Whereupon *Iustus*
Jonas said of Luther, *Iste vir po-*
tuit quod voluit, That man could
have what he would.

Now the reasons why through
faith we may have what we will,
and more then we will, are these
three. First,

First, Because by Faith we live the best life in this world ; From life to life, how vast a distance is there? from the life of the highest Angell to the life of the lowest Mushrome, how great a difference ? 1 There is the life of Vegetation, and that is the life of Plants. 2 There is the life of Sense, and that is the life of Beasts. 3 There is the life of Reason, and that is the life of Men. 4 There is the life of Faith, and that is the life of Saints. Now according to the kinde of life, such is the capacity of the creature. The life of a Beast is more excellent then the life of a Plant, and therefore more capable of good. The life of a Man is better then the life of a Beast ; and the life of

a Saint far above the life of a
Prov. 12. 16 meer Man. *The righteous is more
excellent then his neighbour, saith
Solomon; and therefore more
capable of good, the good of the
body and the soul, the good of
this life and of that which is to
come. As we have believed, so
shall it be done unto us, much
faith, and much comfort, whilst
we live: rich in Faith, and rich in
Glory, when we shall go hence
and be no more seen.*

Secondly, Because other
Graces make us like unto God,
as Wisdome, Holinesse, and
Righteousnesse; but Faith makes
Joh. 1. 12, us Sons of God: *As many as re-
ceived him, to them he gave power
to become the Sons of God, even
to them that believe in his name.*
And if we be Sons, we are capa-
ble

The Epistle Dedicatory.

ble of an inheritance incorruptible and undefiled, and that fadeth not away, reserved for us in the heavens; *For if Sons,* Rom. 8.17. *Heirs, Heirs of God, and co-heirs with Christ, who is heir of all things.* Such a man is capable of being heir to an Esquire of a vast estate; not because he is like him, but because he is his Son. Other graces make us like unto Christ, as Humility, Zeal for Gods glory, and Love to the Brethren: but Faith makes us members of Christ: and it is our membership, our union to Christ, our communion with Christ, that makes us capable of all that grace and glory that he hath for us, for he is only the Saviour of his body. A painted arme and a wooden legge are like those members,

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members, but they draw no virtue from the head. It is, because we by faith live in Christ, and
Joh. 1. 16. grow up with Christ, *That of his fulnesse we receive grace for grace.*

Thirdly, Because Faith is a grace by which we venture upon the willingnesse and power of Christ to save and succour us. Every true believer is a Merchant adventurer, whose returns must be greater then his ventures, or he cannot live; even so it is with every believer, if God whose thoughts are above our thoughts, should not send in to our Faith more then we come for, we should live but
Mark 2. 5. barely. The believing Palsie man and his friends, venture upon Christ for health; but when
Christ

Christ saw their faith, by which they brake through all difficulties (for they would uncover the roof of the house where he was, rather then not come to him) he gave him health, and the pardon of his sins too, which was more then they came for.

The Prodigal son ventures far Luk. 15. 28.

upon his Fathers love, yet craves no more but the place of an hired servant; but he is entertained as a Son, he is clad with the best robe, and fed with the fatted Calfe; he hath a Ring for his hand, and Shooes for his feet, very rich supplies not only for necessity, but sober delight, which was more then he desired.

Jacobs sons venture into Egypt Gen. 45. 25, 26.

for Corn in a time of Famine, and they return with Corn, and Money

Money in their sacks, yea with
very good news at last, *Joseph*
is alive and Governour of all
Egypt. Even thus it is with a
believer that can in a straight
venture upon God in Christ ac-
cording to a promise; his re-
turns are often above his ven-
tures. Faith is the greatest ga-
thergood in the world; for it is
not only according to our faith,
but often above our faith. When
the prayers of faith are answered
mercies are multiplyed. When
Solomon through faith beg'd of
God for a wise and understand-
ing heart, by which he might be
able to judge his people; God
gave him wisdom, and more-
over riches and honour more
then any King had before him,
or should have after him, so that
his

his returne was far above his venture.

Are these things so? what an happy condition are they in then that believe in the name of the Lord Jesus? and who would not upon these terms make it good to their own souls, that they have obtained this precious grace of Faith? And that they have this grace, I know no better evidence then this, That they have high thoughts of it, and set a great price upon it. Now undoubtedly such as have a true esteem of faith, will improve all times and talents, will imploy all means for the service of their faith, that they may abound therein, And what better means can be used for the advancement of faith in the growth and strength of
of

Psal. 74. 14.

of it, then a rich treasure of experience ; every experiment of Gods favour to us, being a good prop for our faith for the future. *Thou breakest the heads of Leviathan in pieces (saith the Psalmist) and gavest him to be meat to the people inhabiting the wilderness: that is, Thou (O Lord) didst overthrow Pharaoh and his Host in the Red-sea : which experiment of thy power and goodnesse, was as meat to the people in the Wilderness, which might uphold their hearts in the midst of those many evils that were either feared by them, or inflicted on them in that vast, and howling desert. God hath, and doth, and will, is the language, and should be the constant tone of*

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of faith amongst all the Saints
of God. So did Jacob plead
with God when he was ready to
meet with his brother Esau;
With my staffe I passed over this Gen. 32. 10,
Jordan, and now I am become two 11.
bands. Deliver me I pray thee
from the hand of my brother, from
the hand of Esau. So did Da-
vid argue before Saul, I slew the 1 Sam. 17.
Lion and the Bear, and this uncir- 36.
cumcised Philistine shall be as one
of them. So did aged Paul rea-
son, I was delivered out of the 2 Tim. 4 7,
mouth of the Lion, and the Lord 18.
shall deliver me from every evill
work, and will preserve me unto
his heavenly Kingdome, to whom
be glory forever and ever, Amen.
Now doubtless such as will be
well stored with such a treasure
of experiments, had need keep a
a con-

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constant Diary by them of all Gods gracious dealings with them.

To commend which duty to such as desire to grow in this grace of Faith, and abound therein with thanksgiving, is (Right Honorable) the main scope of this present Subject, which I have taken the boldness to dedicate to your Honors; and do humbly pray that it may passe abroad under your Name and Patronage. If any aske why I trouble the Presse, that in these dayes is so opprest with a glut of Books. I answer, that it was not out of any vain humor of mine to appear in Publick, who am so far privy to mine own wants and weakneses, that I may truly say, not onely as
St. Paul,

St. Paul, *I am lesse then the least* Ephes. 3. 8.
of all Saints; but as *Ignatius*
once said of himself, *Non sum*
dignus dici minimus, I am not
worthy to be called the least:
So that I could never judge my
self able to write any thing that
might endure the test of your
judicious eyes, or the censure of
this criticall age. But indeed,
that which principally hinted to
this service, was partly a desire
I had to promote a common
good; being very confident that
such Christians who walk much
with God, and observe him in
the wayes of his Providence,
may be provoked to this duty;
and reap much good thereby.
For without doubt, this work
here commended, is very use-
full, though the duty be seldome
2 practised,

practised, because the subject is rarely handled. It is as untrodden a path, as ever I have gone; who have had scarce a little day hole of light to direct me, much lesse a Cloud of witnesses, or a Pillar of fire, or a Star to guide me. Partly, and indeed, that which chiefly encouraged me hereunto, was the memory of those great favours which I have received from both your Honors; the one my most Noble Patron, *Qui curat oves oviumque Magistros*, A true friend to the Church of God, and the Ministers of it. The other, my most bountifull Benefactor. Nor would I give your Honors thanks *in aurem vel in angulo*, but so publickly that I may have as many eye-witnesses of my hearty

ty

ty acknowledgment of your goodnes; as there may be courteous Readers of this Book. And do preſume that if your Honors will be pleaſed to throw away an hour or two in the peruſall of theſe lines, you may be hence encouraged more and more to obſerve God in the wayes of his providence, and keep ſome memorials by you of his goodneſſe to you and yours; which may much encrease your faith in him, enlarge your love to him, and fortifie your hearts againſt the evils of theſe times. *Confidius* a Senator of *Rome*, one day boldly told *Cæſar*, *That the Senators durſt not come to Councell for fear of his Souldiers.* He replied, *Why then doeſt thou goe to the Senate?* He answered, *Be cauſe*

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my age takes away my fear. Antient Christians should be very bold and couragious in evill days, because they are or should be stored with much experience, which will much encrease their faith, and abate their fears. God in rich mercy to you and many others, hath added to your lives many daies, and your hoary heads are a crown of glory to you, being found in the way of righteousness, and therefore you are by this time I hope above the fears and flatteries of all the world. Now that the God and Father of our Lord Jesus Christ, who hath abounded toward you both, not only in the outward comforts of Honor and Wealth in the eyes of men, but that which is far better, in the knowledge of God
and

and practise of holinesse before his Saints, would make you perfect to do his will, and work in you an encrease of all those graces of his Spirit, that do undoubtedly accompany salvation ; that you may live in his fear, die in his favour, rest in his peace, and rise to his glory ; is, and shall be the prayer of

Your H O N O R S

Much obliged,

And

Most humble Servant,

John Beadle.



TO THE READER.

Christian Reader,

OUR blessed Saviours caveat about what, and how we hear of Mark 4. 24.
the things written by God, as Luk. 8. 18.
how to hear and read also Books written
by men, is now most seasonably needfull;
when many foul-sick stomachs are so I Tim. 6. 4.
childishly weak, they know not how to ἀλλὰ νοσούν,
refuse the evill, and choose the sound and vid. marg.
good food for souls. Isa. 7. 16.

To quicken then thy appetite to this
savory meat, held forth in this Pious
Tract (that thy soul may eat, walk in its
strength,

strength, blesse God, and the dresser of it) let me walk with thee a while in the withdrawing room of a Preface, about some few things concerning the Author and work it self.

I presume not my single testimony to add to the credit or value of either (the Surety should be of more note and worth then the Principall) yet my duty of honour and love to him, my zeal and desire to advance such a designe, emboldens me beyond my ability, with a learned pious Ancient, in a subject not unlike this, Of the ungratefull enemies of Grace, in his time, the Pelagians.

Concerning the Author of this *Journal of a Thankfull Christian*, my knowledge hath been above twenty years standing; we were of an intimate society and vicinity for many years, we took sweet counsell together, and walked unto the house of God in company. He was my guide, and my acquaintance, as *David* hath it. We oft breathed and powred out our souls together in Prayer, Fasting, and conferences. When walking after the Lord in a wilderness, we had lesse allowed liberty,

Prosp. deingratis—

Gongenitæ in Christo gentis mihi castus ab alio.

Insinuatus amor proprias excedere vires Me jubet.

Psal. 55. 13,

14.

To the Reader.

berty, but more inward enlargednesse of Spirit. At which time he had the happinesse of a younger *Elisha* (not to 2 King. 3. 11. powre water on the hands, but) to be watered by the droppings of that great *Elijah*, that renowned man of God in his generation, Reverend Mr. *Thomas Hooker*, and hath had ever since the blessing and favour of much of his spirit resting on him, as was said of *Elisha*. And having Chap. 2. 15. mentioned that Name of pretious memory, Worthy Mr. *Hooker*, now at rest with the Lord (Saint *Hooker*, I may call him as *Latimer*, Saint *Bilney*) it is a reall practise of this Christian Diurnall, to acknowledge with all hearty thankfulnesse to God in Christ, before the world, that great mercy, and unspeakable blessing, which *Essex Chelmsford*, this Author, my self, and many others then enjoyed, in the labours of that Powerfull, Soul-saving, Heart-searching Minister of Jesus Christ: for which rich grace and compassion towards us, we hope some of us shall bless and praise his glorious Name, in a better world, to all eternity.

To the Reader.

As for this Authors painfulnesse, and faithfulnessse, it's well known to all that know him, how greatly they shined forth in him, whilst in a very small place, and how since advanced (by the bounty of his truly Noble and Honorable Patron, to a higher, and but necessary subsistence) they have continued and increased; In Catechizing, Preaching on the Lords dayes, and working dayes, holding up the use of those soul-feasting Sacraments, even unto these our dayes; wherein these Wels have been either stop't up, or lesse drawn at; these choice dishes, either set off the table quite, or seldome fed on, to the leannessse of many souls.

Neither is he only a Practicall, but in life and practise a Preacher as in other particulars, so in the subject of this Treatise, Thankfulnessse; which as he hath put forth a monument and memoriall of herein to God and Man; so I hope, his name shall live in it, and I heartily desire, thy soul and mine might live more thankfully by it. As *David* towards the end of his Book of *Psalms*, so this singer of *Israel* towards the end
of

of his dayes, summons a consort of all, to blesse the Lord; for which thankfulnesse in so many gratulatory Psalms, some have thought the former, and we may in charity hope the latter, a man after Gods own heart.

Which sacrifice of Thanksgiving and Praise, exciting others also, and calling them to it, is now the more signally exemplary in him, as his outward estate is not overmuch, (he being rich especially in *Asbers* blessing, many children) and Deut. 33. 24. whilest he with many other burning and shining lights, once rejoyced in, yet now are become Lamps despised, by Jab 12. 5. 3 many at ease, and troden out as snuffes, before God put on the extinguisher of death.

I say now, to set himself over the Thanksgiving, and set out such a Psalm of praise, is thankfulnesse in deed, and Neh. 11. 17. & 12. 8. worthy of an *Higgaion Selah*. Psal. 9 16.

For the work it self, as *Solomon* of the virtuous woman, Let it praise it self in the gates; its subject being Praise and Thankfulnesse, it will carry its commendation in its Name and Title, Φερίωνυχοι.
as

To the Reader.

as some Emperours, *Commodus*, *Pius*, did;
a work worthy of thanks and praise.

Besides the ground (or plain song, as
I may phrase it) and matter of it, the
forme and descanting about it, set off
with many Historicall applications and
Scripture allusions, yea minding us of
some duties obsolete and quite out of
fashion; all these as graces, may render
this, a new song; and so not only pro-
fitable, but more pleasurable and accep-
table to the Reader.

In a word, the whole is a Pillar of
Praise, an *Eben-ezer* set up to the name
of the most high God; an *Ed*; a Stone
of witnesse, both of Gods goodnesse to
us, and of our evill and unthankfulnesse
against him.

Praise and thanksgiving is a service
becoming the upright, proper to the
Saints, a work of pure grace when pure-
ly offered; Confessions, petitions, nature,
outward wants may excite to; but as
they say of vain swearing, cursing, it's all
Devill, no profit, pleasure tempts to it;
and as one of murmuring, called it the
Devils mouth: so contrarily blessing,
praising is all God, such a mouth is the
mouth

1 Sam. 7. 12.

Jos. 22. 34.

or Diaboli,
Irenæus.

mouth of God ; it's the service of triumphing Saints, and spirits of men made perfect ; Angelicall, Heavenly, most spirituall, and of highest divine extract. The fire must come from above that kindles this Sacrifice. Christ alone is the Master and teacher of this musick, who only can teach it, and tune our hearts for it, *Psal. 51. 17. & 119. 7.*

2. Yeat is a better blessing (a thankful praising heart) then the blessings for which we commonly blesse God ; these are earthly, temporall, mostly ; this is a gift of especiall grace, an unspeakable gift.

Praise compared with petitionary Prayer, that excellent piece of Divine worship, excels it as far, as it is better to give then to receive.

3. It is the most proper homage and service to God ; therefore by God styled, *Glorifying him, Psal. 50. 23.* Who though he be in his name exalted above all blessing and praise ; yet it suits him best to receive, and is the highest we can give, and therefore is called, *A blessing of God on our part ;* so much as man a worme, so far the lesse, can

Neh. 9. 5.

can blesse him that is so infinitely the greater.

Ursin. Catech.

Some Divines make the third part of Divinity, Gratitude, Thankfulness.

It's not only to continue in eternity, the only service, when believing, confessing, and mourning for sin shall be no more; but here in this world, it's ever needfull, as salt to every sacrifice, for all things, at all times, *Ephes. 6.*

I will praise the Lord at all times, whilest I have any being, saith David.

Thou art my praise, said weeping Jeremy.

Paul in sufferings above many, in Doxologies above all.

The Church consuming, saw mercy to blesse God for.

Job blessed God taking away, as giving.

Jesus Christ who lived under the Crosse, and died under the Curse, yet had oft, *Father I thank thee*, in his blessed lippes.

4 It's most profitable to our selves:
as a sinfull oath is fitly called a word Eccclus. 23.
compassed about with death, so this 11, 12.
blessing with life, and many blessings; Job 36. 27.
the showres of heavenly blessings de- Ascensus
scend upon the ascending of these va- gratiarum
pors; we give for our selves in thank- descensus
giving, as the Italian forme of begging gratie.
is, *Do good for your selves*; we are the
greatest receivers. We manifest Gods
goodnesse herein, but procure our
own, yea blesse our selves, in blessing
him.

Now this Treatise is a help to this
heavenly exercise. A sacred Epheme-
rides, The Annales, Chronicles of the
glorious Acts of the King of glo-
ry, The Court-Rolles and Register;
book for Conscience to keep Courts
by.

Which Records well kept, and di-
ligently read, would not only procure
rest (as his Chronicles did to him in
Esther) to our souls, in this restless
night of our life; and as by past boun-
ty did cause *David* to return to rests in
the plurall, *Psal. 116. 7.* But might Psal. 116. 7.
also stir us up to honour our deliverer, rests. Hebr.
b the

the God of our mercies and salvations,
as *Ahasuerus* advanced *Mordecai*.

This Book affords wood, call thou to
God for the Lamb and fire; for this sa-
crifice, the matter and heads in it are
fuell for our Faith and Thankfulnesse.

We have our State Diurnals, relating
the Nationall affaires. Tradesmen keep
their shop books. Merchants their
Accompt books. Lawyers have their
books of presidents. Physitians their
Experiments. Some wary husbands
have kept a Diary of dayly disburse-
ments. Travellers a Journall of all
they have seen, and hath befallen them
in their way. A Christian that would
be exact hath more need, and may
reap much more good by such a Jour-
nall as this. We are all but Stewards,
Factors here, and must give a strict ac-
count in that great day to the high Lord
of all our wayes, and of all his wayes to-
wards us.

This Journall is now (in our genera-
tion so ungratefull, and unmindfull of
Gods judgements and mercies) a word
in season running on its wheels. We
must be holy Antipodes to sinfull times.

We

Prov. 25.

11. Heb.

Pf. 119. 126.

127.

We like froward children, either cast away what we have, if not all we desire; or dote on what we have received, and neglect to return acknowledgement and observance; our owne glory we seek, not the glory of God that gives all.

Many earthly Lords in these dayes of overturning, losing their Rentals, have lost their Quit-rents. The most high heavenly Lord Jesus Christ, is the greatest sufferer and loser in our dayes, he hath lost his quit-rents of Praise and Thanksgiving from men; yea he hath lost and suffered in his name, glory, day, worship, law, government, offices, officers; well and timely then ought his Stewards and Bailiffs to demand, and call for by new rentals, those old Quit-rents and arrears long agoe due; which if denied, we may well fear his straining for his right, and taking forfeit of all.

Satan that cunning wraistler hath twitched us, or rather bewitched us in our present age, from one side and extream to another; the whole fabrick of Religion (which we expected to be re-

Allusion to the Authors name *Eedle*; an officer of a Court, a Bailiffe errant
κρίτης. v.
M. n. shewes
Dictionary.
Dr. Cowels
Interpreter.

Mr. Green-
hams works
folio p. 3.

paired and reformed) is almost quite
cast down; many are fallen from For-
mality to Prophanenesse, from Supersti-
tion to Atheisme: which was the Pro-
phesie of Worthy Mr. *Greenham* of
these dayes, long since expressed in his
works, when he instanceth of a Papist
that fell to Familisme, and thence to A-
theisme in his dayes.

Many by idolizing some prescribed
formes, now cast off all formes of prayer;
and too many from Cathedrall chanting,
are come to reject that sweet heavenly
Gospel service of singing of Psalms:
yea so far from keeping a Diary of by-
past mercies, that they slight and omit
dayly blessing of God in their families,
and at their meals, for their dayly bread
and present mercies, though contrary
to Scripture precepts and presidents;
as if their food suited not their stomachs
unlesse it were profane, (like themselves)
that is, not sanctified by the Word and
Prayer.

B. Andrews
Carech. fol.
referring
to Lev. 7. 15.

The sacrifice of Thanksgiving was to
be eaten on the same day, as one well
notes; and in well ordered families sin-
ging Psalms, as Prayers, hath been a day-
ly exercise.

'Twas

'Twas a grave and just reproof of a right Reverend Father in this City, ^{Dr. Gouge.} present with his Brethren on their days of Humiliation and Prayer, he commended their large Confessions and Petitions, but discommended their failing in Thanksgiving.

And 'twas well answered by another, to one complaining of many wants and weakneses, Be thankfull, be thankfull.

We look more after our priviledges by Christ, then our duty we are to practise towards him; like Tenants, not so ready with their Rents, as to see their Covenants from the Landlord be made good to them.

But Ingratitude is a sin condemned by the light of nature; the Heathen had their Hymns to their Gods. *Lycurgus* made no law against it: man in requiting kindneses being a law to himselfe.

In *Athens* a servant ungratefull after manumission, his Master had an action against him, and might reduce him to bondage. ^{*Valer. Maxim. l. 2. c. 1.*}

To the Reader.

2 Tim. 3.

The unthankfull and unholy goe together in the Word, and are parallel with the evill.

Unthankfulnesse is the grave, the hell of benefits, the curse of blessings,

Luk. 6. 35.

a wind that dries up mercies. *Let nothing be lost*, saith our Saviour; *Bernard* applies it to favour from God.

Ingrato quod donatur deperditur.

Senec.

Ingratitudo

beneficiorum

perditio.

Ventus urens

& siccans,

&c. Bernard

in Cantic.

Serm. 51.

Nor only mercies and signall works of gracious providence, but judgements, great changes, overturnings, and the sins of the age are to be registred in this Christian Journall, as this Author well mixes the ingredients of this Diary.

As we have two ears, to hear the rod threatning, as the Word promising; so two eyes, to see sins and sufferings, blessings and mercies. Some would have us note the works and operations of God, wherein God hath exceeded to them; but we must also consider, wherein they and others have exceeded against God in their transgressions, as *Jab* hath it; and the judgements both spirituall and temporall of our times, else we may be equally destroyed, and

Job 36 9.

Psal. 28. 5.

and sure shall not keep a faithfull Journall.

There is a book of three leaves thou shouldest read dayly to make up this Diary; the black leaf of thy own and others sins with shame and sorrow; the white leaf of Gods goodnesse, mercies with joy and thankfulness; the red leaf of Gods judgments felt, feared, threatened, with fear and trembling.

But what needs this waste, may some say, of time and paines? it's too strict and precise a practice, a hard saying, at least a duty too legall for Gospel liberty.

Ans. 1. Gods law is a law of liberty to a gracious heart. None of his commands grievous; yea, and each command requires not only the duty it self, but the help and means to that duty to be observed, as Divines generally hold. Now this Diary is a

*Ambulan-
dum est prae-
ceptis per
viam Regi-
am. B. An-
drews Ca-
tech. fol. p.*

Directory and help to praise and thankfulness; yea indeed to the whole practi-
call part of Religion. The Pharisee
was thankfull for spirituall mercy, and
our righteousness by Christ must ex-
ceed Scribes and Pharisees, upon the pe-
nalty

nalty of the losse of heaven, *Luk. 18.*
Mat. 5. 20.

Psal. 40. 5.
& 71. 15.
94.

2. Nor is this imposed on all upon pain of damnation, or so exacted as the totall of all mercies, providences must be registred. Who can number the stars, or sands; Gods blessings, or our sins? the most eminent of the first magnitude are to be noted down; as all our sins are to be laid to heart, but especially the most hainous.

Qui timet
esse bonus
non timet
esse malus.

3. If thou fearest to be overstrict in practicall godlinesse, sure without fear thou wilt be soon over loose and careless: thou fearest not to be strict for thy estate and outward concernments, why art thou lesse carefull for thy soul? many not exact in casting up their books, they have cast them up; thy Audit will be strict, so should thy accounts be.

4. Lastly, the ingenuity of grace in the soul, calls for thus much, not only to endeavour what may safely carry thee to heaven, but that which may most advance Gods glory, and thy souls prosperity and happinesse.

To the Reader.

God kept a Diary in the Creation of the world, *Gen. 1.* to present this practise to us.

Yea he keeps a Book of Remembrance for us that think upon his name, he numbers our hairs, bottles our tears, writes us upon the palms of his hands, forgets not any of our works of love to his name; Registers our names in heaven, and shall we write down his name, works, love, in water, in the dust on earth? Shall he lay up our dross, and not we his gold? Shall he remember us, bless curses to us; and shall we by ingratitude and forgetfulness of him, curse his blessings to us? He hath called us to inherit a blessing, and to bless them that curse us; and shall not we bless our blessed God, that blesses us? So much the more now as we expect and desire some settlement of truth and peace.

Mal. 3. 16.

Neh. 13. 2.

Bring in your tallies of old, if you look for new mercies to be put upon your account.

But why do I detain thee so long without in the portall of a Preface? go in, set thee close to this divine Arithmetick;

To the Reader.

metick; fums are best cast up in solitari-
ness; retire into thy self, set thy heart on
Gods wayes to thee, and on thine own
wayes to him. I heartily desire thy thri-
ving in this spirituall soul-trade.

Study, not only the notionall Nu-
meration, Addition and Multiplication
of particulars recited and set down in
this Christian Journall; but above all
look to the rule of Practise, which in
this is the true Golden rule indeed.

I may say (to conclude) of this Book
as one of the Scripture, *They are words*
to be lived and practised, not read only.
And as another of the 119 Psalm,
They are good and true Catholicks indeed
who follow both sound faith and good
manners. This muscicall lesson of Praise
and Thankfulnesse must be well pra-
ctised.

Which that thou mayest do, both
make thy Journall, and thy life and
journey to heaven, answerable to such a
Journall, go to him and set out in his
strength, *Who is the wonderfull num-*
berer, as *Daniel* styles him; who can
teach thee to number thy dayes, sins,
Gods dispensations to thee and others;
yea

Verba vi-
venda, non le-
genda. Aug.

Egidius Ab-
bot of No-
simberg,

Boni Catho-
lici sunt qui
& fidem
integram se-

quuntur &
bonos mores.

Dan. 8. 13.
mag.

To the Reader.

yea and how to profit by all, even the Lord Jesus Christ, who is the Way, Truth and Life, without whom we can do nothing, and by whom we can do all things; In whom craving thy prayers and praises for him that is lesse then then the least of all his servants and mercies; yet is, and rests thy soul-friend and servant in him our common Saviour.

*Ironmonger-lane
London, Octob.
12. 1655.*

John Fuller.



In Reverendi viri Mr. Jo-
hannis Bedle Tractatum
pium, & eruditum, viz.
Grati erga Deum animi.

*A*Stronami populo collecta Diaria vulgant: *Diarium.*
Theiologi hac reliquas vincit Ephemeridas.
Dat chartis loca visa suis spontaneus exul,
Alter ut incertos dirigat inde pedes:
Ad superas Cœli (namq; hîc via lactea) sedes *Itinerarium.*
Hinc pia mens fœlix carpere discat iter.
Scribitur heu nimium, vitiatur casta papyrus,
Nugarum levium pondere præla gemunt,
Quas bis tinctorum, vel quas lymphata Tremem-
secta parit, libros jurgia dura replent (tûm
At pietas, candorq; nitent hoc Codice, pectus
Exhibet authoris pagina quaq; sui.
Quicunq; inspicies, è nato nosce parentem,
Ore refert patrem. Quod docet, ipse facit.

C. G.

In Reverend Mr. J. J.
 Harris, B. D.
 New York, N. Y.
 Dear Sir,
 I have the honor to acknowledge the receipt of your letter of the 10th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

**Books lately Printed for
Tho. Parkhurst, at the signe of
the Three Crowns, over against
the great Conduit at the
lower end of Cheapside.**

DR. Richard Sibbs his Commentary upon
the Second Epistle to the *Corinthians*,
published for publick good by *Tho. Man-*
ton. in Folio.

Mr. *John Cotton* his Exposition on the
First Epistle of *John*, with Doctrines, Rea-
sons and Uses. in Folio.

There will be shortly extant, a Book En-
titled, *Catechizing Gods Ordinance*, or
A short Treatise concerning that Ancient,
approved and soul-edifying Ordinance of
Catechisme, by Mr. *Zach. Crofton* Minister of
the word at *Battolphs without Algate, London*;
in Octavo.

Curteous Reader.

THOU mayest expect within a short time to
see published some new Pieces of Mr. *Wil-*
liam Fenners, who was so famous when living,
and his works (though he is dead) hath such a
sweet (though silent) voice.

T. P.



ERRATA.

Page 3. l. 27. *though*, r. *thought*. p. 5. l. 22. *favour*, r. *favours*. p. 9. l. 6. put out *all* after the word *Journies*. l. 7. r. in the second verse. p. 16. l. 4. for *huge*, r. *whose*. l. 6. for *are*, r. *if*. p. 18. l. 10. and a *reall*. p. 26. l. 1. for *praise*, r. *paines*. p. 44. l. 17. for *lanes*, r. *caves*. p. 45. l. 3. r. *from strength to strength*.




THE
JOURNALL
OR
DIARY
Of a Thankfull Christian.

NUMB. 33. 2.

*And Moses wrote their goings out
according to their journeys, by
the commandement of the Lord.*

CHAP. I.

*The Preface, wherein an entrance is made
to the words, and the duty of a Journall
or Diary is propounded.*

uch is the corruption of all, even
the best men by nature, that though
in their adversity they seek God
early, yet in their prosperity they
forget him commonly. They that in a dark
even

evening are glad of a little star-light, in the day are scarce thankfull for the Sun, *when he goeth forth in his strength*. It is observable, that the Psalmist taking notice of Gods good hand of Providence over Travellers, Captives, Sick men, Sea-men, and divers others; repeats this passage fouretimes in Psal. 107.

Then they cry unto the Lord in their trouble.

Psal. 107. 6, And he doth as often add, *Oh that men would*

8. *praise the Lord for his goodnesse!* Which is as much as if he had said, I know they will perform the first duty, I wish they may not forget the latter: How many are there that on their sick dayes make new promises, but being recovered, forget God, and follow their old lusts? It is a most provoking sin to forget God, and the great mercies he hath bestowed on them. *How often did they provoke God in the wilderness, (saith the Psalmist of the Israelites) and grieve him in the desert?* But how did they provoke him? As by many other sins there mentioned, so by this
- Psal. 78. 40, *especially, They remembred not his hand, nor the*
42. *day in which he delivered them.*

It so far provokes God, that,

1. There is scarce any other sin that God gives his people so great a charge to take heed of, as this sin of forgetfulnesse: So he charged the people of Israel, by the hand of Moses, divers times, as Deut. 4. 9. Where having declared what God had done for them, he adds this charge, *Onely take heed to thy self, and keep thy soul diligently, lest thou forget the*

the things which thine eyes have seen, and lest they Deut. 4. 9.
depart from thy heart all the dayes of thy life.

The like charge is given them, Deut. 6. 12. & 6. 12.

Where having told them what they were like to enjoy in the Land of Canaan, according to Gods promises and oath; that which they never took care of, nor bestowed cost for; he chargeth them to beware, lest they forget the Lord.

2. So far is God provoked by the sin of forgetfulnesse, that as he takes special notice of it, so he reproves it very sharply. In Psal. 78. where you have an history of Gods goodnesse to his people, this sin of forgetfulnesse, is two severall times noted; *They forgot Gods works, and the wonders he had shewed them, vers. 11. They remembred not his hand, nor the day in which he delivered them from the enemy, vers. 42.* In Psal. 106. this sin is thrice laid to the peoples charge; as, *They remembred not the multitude of thy mercies, vers. 7. They soon forgot his works, vers. 13. They forgot God their Saviour, which had done great things in Ægypt, vers. 21.* How sharply doth our Saviour Christ reprove his Disciples for this sin? Who, when he bad them take heed and beware of the leaven of the Pharisees; though he had said that, because they had taken no bread with them: whereupon, Christ takes notice of this sin, and reproves them for it. *What, (saith our Saviour) do ye not remember th* Mat. 16. 8;
five loaves, and the seven loaves, and how many 9;
baskets ye took up? This forgetfulnesse pro- 10.

ceeds from your grosse ignorance, and your
 Luk. 17. 17. great unbelief. Were there not ten cleansed?
 faith our Saviour of the Lepers, but where
 are the nine? There are not found that returned
 to give glory to God, save this stranger.

3. So far is God provoked by this sin,
 that he often plagues it most severely. So
 faith the Lord by the Prophet Isaiah to the
 Isa. 17. 10. people of Israel, Because thou hast forgotten the
 11. God of thy salvation, and hast not been mindfull
 of the rock of thy strength; therefore shalt thou
 plant pleasant plants, and shalt set it with strange
 slips. In the day shalt thou make thy plant to
 grow, and in the morning shalt thou make thy seed
 to flourish: but the harvest shall be an heap in the
 day of grief and of desperate sorrow. Summa est,
 omnia mala illis provenire ex impio Dei contemptu,
 faith judicious Calvin on the words. The
 summe of all that the Prophet had said is
 this: That all manner of evils were like to
 befall them because of their wicked con-
 tempt of God. And who contemns God so
 much as he that forgets God, in whom is all
 our strength and salvation? Let them sow,
 and plant, and fetch their seeds and slips from
 a far Countrey, and therefore the most
 choyce and precious; yea let them have great
 successe, let them flourish betimes; that is,
 Initio omnia tibi succedant pro voto, eruntq; priora
 foelicia ac prospera, at postea incidet in summas
 erumnas & calamitates; faith Vatablus on the
 place: In the beginning let all succeed ac-
 cording to their desire; let the first underta-
 kings

takings be happy and prosperous; yet afterwards thou shalt fall into extreme miseries and calamities. Or as *Junius*, *Regionem tuam colueris, & studiosissime confirmaveris, ut certum ex ea fructum percipias, &c.* Take all care of thy Countrey, and strengthen it what thou canst, yet in one moment the *Assyrian* shall destroy all.

Luther had wont to say that three things would destroy Religion, (and if Religion be blasted, what good can be expected?) carnall security, worldly policy, and forgetfulnesse of Gods benefits. But more of this afterwards.

Are these things so? How great is Gods goodnesse to us? How singular his loving kindnesse towards us? who knowing our mold best, and how ready we are to forget him and his benefits, hath in all ages and times afforded many speciall means for the helping of our dull memories; that divine favour being remembred, Gods glory might be advanced, his judgements prevented, and our comforts enlarged. Hence a pot of *Manna* must be kept in the Ark, that after ages might know and remember how God had fed his people with Angels food. For the like use twelve stones must be set up neer the banks of *Jordan*, & other twelve stones in the midst of that River, that they and after generations might remember that God had miraculously made way for the twelve Tribes of *Israel*, through that flood, to the

Exo. 16. 33.

Josh. 4. 6, 7.

The Journall or Diary

Numb. 15. Land of Canaan. The same people were
38, 39. appointed to make fringes upon their garments, with a ribband of blew, that they might look upon it, and remember God and his commandements. For this purpose God set apart solempne dayes, and appointed publick feasts; as, the feast of Tabernacles, and Pentecost; which, as they were typicall resemblances of better things promised, so were they *memorandums* of great mercies vouchsafed. For this end God hath ordained Sacraments, as that of the Passover under the Law, and this of the Lords Supper under the Gospel; that as at the celebration of the
Exod. 13. 3. one, *Israel* might remember their deliverance out of *Ægypt*; so we at the administration of the other, might remember Christ, by
Luk. 1. 74. whom we are *saved from our enemies, and from the hands of all that hate us*. This Supper is not onely a representing, a sealing, and a conveying signe, but a commemorative signe.
1 Cor. 11. Do this in remembrance of me, saith Christ.
24, 26. There is no Gospell-ordinance, whether prayer, reading, or hearing of the Word, but there is such mention made of Christ as we ought to remember him. But this ordinance of the Supper hath this signall note of excellency stamped upon it above all, a speciall charge from Christ to remember him when that is administred; *Do this in remembrance of me; for, as often as ye eat this bread, and drink this cup, ye shew, that is, ye make a commemoration of the Lords death till he come.*

Some-

Sometimes (that we may come to the subject matter intended) God appointed Records and Registers of his mercies, Histories and Journalls of the noble acts and loving kindneses of the Lord to his people, to be kept and conveyed to posterity, that the generations to come might know them, even the children that should be born, *who should arise and declare them to their children.* Thus the Lord commanded that the History of *Amalek* should be written in a Book, their malice and Gods mercy, their war and overthrow; and it must be rehearsed to posterity, that it might never be forgotten. What this Book was, we shall not much enquire. Some say it was the Book of *Jasher*, mentioned Josh. chap. 10. which was a Chronicle of the acts of the people of the Lord, which is lost. Some say it was the Book of the *Judges*. Some say it was a Book of the *Battails of the Lord*, mentioned Numb. 21. 14. Others, and that most probably, that it was no other but this Book of *Exodus*; *Junius* and *Calvin*. But why this History must be written in a Book is more worthy of our inquiry, and more suitable to our purpose. And the reasons may be these two :

1. That a thankfull remembrance of so great a deliverance from so malicious an enemy, might be continued in the generations following.

2. That the people of God knowing what sentence was denounced against *Ama-*

lek, which should be executed in due time, (as it was in the Reign of Saul) might be the better encouraged to fight against them, and through faith expect the victory over them: And thus in this Chapter God would have the Journals of the people of Israel from *Ægypt* to the Land of *Canaan* recorded, that the great things God had done for them by the way, might not be forgotten; for so it is said in the Text. *Moses wrote their goings out according to their journeys, by the commandment of the Lord.*

In this Chapter two parts are observable,

1. An *Israelitish* Journall is recorded, from *vers.* 1, to *v.* 50.

2. A direction is given them, concerning their proceedings in and with the Land of *Canaan*. Which is threefold:

1. That they should cast out the inhabitants, *v.* 52, 53.

2. That they should destroy their idols, *v.* 52.

3. That they should divide the Land amongst them by lot, *v.* 54.

The two former whereof are seconded with a most sharp threatening, that if they did not punctually observe Gods command therein:

1. For the present, that people should prove a continuall snare unto them.

2. For the future, what God had intended to these their enemies, should fall upon their own heads: all this to the end of the *ch.*

In the *Israelitish* Journall two things are to be considered,

1. The duty is in generall propounded, v. 1, 2.

2. You have an Historicall enumeration of their severall Journeys, in v. 2.

In which three things are to be noted,

1. The matter that stands upon record, and that is *their journeys, according to their goings out.*

2. The Scribe that recorded them, and that was *Moses, Moses wrote, &c.*

3. The authority by which he did it; and that was *the commandment of the Lord*, he had very good warrant for what he did. The first of these, namely, the matter that stands upon record, *their journeys*, is that which I shall principally take notice of.

In which Journall this is observable,

That there is not onely a particular relation of the place from which, and the place to which they journeyed, as from *Rameses to Succoth, &c.* but also a singular mention is made of all the great passages of Gods good hand of providence over them, together with their murmurings and rebellions, by w^{ch} they provoked him. All which are in this *ch.* implied, and some particulars are expressed, as you may finde, v. 9, 14, 38, 40. This *ch.* being but a short Epitome or abridgement of the whole History. So that in the *Israelitish* Journall you shall finde how here God gave them bread from heaven, there water out of the

the rock; in one place he delivered them from the violence of the mighty waters; in another, from the fury of their potent enemies: Now he saved them from the cruelty of the *Ægyptians*, at another time from the malice of the *Amalekites*; and soon after, from the sting of the fiery Serpents. To day he gives them Manna and Quails, good food for their hungry bodies; to morrow he delivers them his Law, with many divine ordinances and statutes, for the good of their souls: In all their goings out he afforded them plentiful pledges of his care of them, bounty to them, and patience towards them. Who, notwithstanding the many grievous sins by which they provoked him, being full of compassion, forgave their iniquities, and destroyed them not; yea, *many a time he*
 Pla. 78. 38, 39. *turned away his anger, and did not stir up all his wrath, for he remembered that they were but flesh, &c.*

By this time we are come to the Observation that is intended, and may hence be collected, and that is this,

Do&c. *To keep a Journall or Diary by us, especially of all Gods gracious dealings with us, is a work for a Christian of singular use.*

I say, of Gods gracious dealings with us, in a more especiall manner; because it is good also to observe and keep a good account of the severall occurrences of the
 Times

Times we meet with, as they have reference to the Countrey and Nation we live in. It is good to keep an History, a Register, a Diary, an Annales, not onely of the places in which we have lived, but of the mercies that have been bestowed on us, continued to us all our dayes. This was the practice of *David* the Servant of the Lord, who made a Psalm and Song in the day that the Lord delivered him from the hand of all his enemies, *Psa. 18. titl.* and from the hand of *Saul*. *Moses* writes his Book called *Deuteronomy*, which is nothing else but a repetition of the Journeys of the people of *Israel*, and the great things God had done for them, in their goings out to that day. There was scarce any thing in *Israel*, but was typicall; their Meats, their Drinks, their Manna, their water out of the rock, their Prince, Priest, Prophet; their sacrifices, their whole service; yea, the very Land of *Canaan* was a type of heaven, and was not their voyage a type of our pilgrimage? their journey from *Ægypt* to *Canaan*, a signe of our passage from bondage to liberty, from darknesse to light, from a vale of tears to thee joyes of heaven? See this parallel in six passages.

1. They were brought out of *Ægypt* with mighty hand, and we are delivered from the slavery of sin & Satan, by the arm of the Lord. *Exod. 14. 8.*
 The Creation of the world, Sun, Moon, and Stars are the work of Gods fingers; and all the great things he doth for us in the world, *Psal. 8. 3.*
 are

Isa. 53. 1. are but finger-work in comparison of our Redemption by Christ, that is indeed the work of his arm.

2. They had many and mighty enemies that stood in their way, and opposed them. The *Ægyptians*, and the *Amalekites*, *Sihon* the King, and *Og* the Giant; and we in this way fight not with flesh and blood alone, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickednesses in high places.

3. They had a red Sea to passe thorough, and we our temptations and tryals to passe over; for, *all that will live godly in Christ Jesus shall suffer persecution.*

4. They had a bunch of grapes in the wilderness, and we a taste of Gods goodnesse in this present evill world. It is sometimes fair weather over head, though foul under feet; we have peace with God, though trouble in the world. When *Joseph* dealt roughly with his Brethren, yet even then they carryed home corn and money in their Sacks: As it is never so well with us, but we have cause to be humble; so it is never so ill with us, but we have cause to be thankfull.

Exo. 12. 38. 5. They had a mixed multitude went up with them; and we have sheep and goats in the same fold, wheat and tares in the same field, corn and chaffe on the same floor, good fish and bad in the same stream, Saints and Hypocrites in the same visible Church. In the Ark amongst eight, there was a *Cham*; in

in Christs family amongst twelve, there was a Judas; in the primitive times, amongst the seven Deacons, there was a Nicholas. Our best Congregations are mixt companies, in heaven only the Assembly shall consist of holy ones, *the spirits of just men made perfect.*

6. Lastly, they had a Journall of all Gods mercies, and why not we a Diary of all Gods gracious dealings with us? If this last hath nothing of type in it, I am sure it hath of president; for, *whatever was written before, was written for our learning.*

CHAP.

CHAP. II.

The matter whereof a Journall or Diary is compounded, and first Nationall and publick.

IN the prosecution of this Subject in hand, I would do these two things :

1. Discover the materials whereof this Journall doth consist.

2. Shew the manner how it is to be used.

For the materials, they are twofold :

1. Either Nationall, and more publick.

2. Personall, and more private.

For those that are Nationall, and of publick concernment, they may be reduced to these five heads.

1. Take notice what Kings and Princes, what Magistrates and Governours have ruled over us ; for commonly, Such Prince, such people. They that come of the yeelding Willow, and not of the sturdy Oak (as a Marquesse of *Winchester* had wont to say) will yeeld with the Time, and ever be of the Religion of the King their Master : They can be Pagans under *Diocletian* the Heathen Emperor,

Emperor, and Christians under *Constantine*
the Reformer : Such again will turn *Arians*
under *Constantius* the Heretick, Backsliders
under *Iulian* the Apostate, and with *Jovinianus*
for preferment turn Orthodox. Hence the
Ancients were wont to place the statues of
their Princes and Patriots neer their foun-
tains; intimating thereby, that if their Ma-
gistrates were good, they were the spring-
heads of much happinesse to the people;
but if wicked, the originall of misery and
mischief. If wicked *Jeroboam* set up idols, 1 King. 12.
Regis ad exemplum, all *Israel* are made to sin 30.
through his example. If *Hezekiah* be for- 2 Chr. 31. 1.
ward in reforming Religion, so are the Peo-
ple. When certain Embassadors praised the
Lacedemonian Souldiers for their good order,
in being well regulated by Martial discipline
who were before mutinous and injurious;
one of them answered, *Nos iidem sumus qui ut*
nuper, sed alius nunc nobis est Dux: We are
the same we had wont to be, but now we
have another Generall. That Nation is
happy, that can say of their chief Governor,
as one of *Saul's* Courtiers spake of *David*,
when he commended him to his Master, *He is* 1 Sam. 16.
a cunning player on the Harp, a mighty valiant man,
and a man of war, and prudent in matters; a comely
person, and (that which made all excellent)
the Lord is with him. He is a great Souldier,
and a good Scholar, like another *Cesar*, that
did as much by Arts as by Arms; he is a
wise States-man, and as religious as noble;
so

so ruling over men that he is just, ruling in the fear of God. Goodnesse and Greatnesse, when they meet together in the Grandees of the World, huge swelling titles in their Coyns and Charters are accompanied with grace and godlinesse, are like a ring with a rich Diamond, that raiseth the price of it very high. Oh! how winning and prevalent are such mens examples? He that carries a light in a dark evening in *London*, seldom goes alone; and that ship in the Navy that hath the Lanthorn, and sets out the light, shall not want followers. It is so in a good example, though given by a mean person; but if the light of Magistrates so shine before men that they may see their good works, how do they glorifie God, and endeavour by all means to walk in those wayes? And the reason is, because Subjects study the lives of their Princes more then their laws, and esteem their examples as currant as their coyn: Hence it is, that as their personall virtues are publick ornaments, so their proper vices are a Kingdomes injuries.

2. Observe what that Religion is, that by those Magistrates is imbraced, and how the truth is countenanced or opposed by them.

Charls the Great was wont to set his Crown upon the Bible, as *Canutus* sometimes put his Diadem upon the Rood, both thereby intimating, that as all honor was due to
God,

God, so true Religion was the best basis for Government, and that Piety was the best Policy. The Lions that upheld *Solomon's* throne were of pure gold. A Princes Religion should be pure, not polished; it should be undefiled before God, as well as pretended in the sight of men. And indeed the best way to facilitate the affairs of State, for the best advantage of a Common-wealth, is to carry on Religion, and seek the glory of God in the first place. It is observable, that the *Israelites* in their journey to *Canaan*, went no faster, nor no farther then the Ark. And when they returned from *Babylon* to their owne Land, they first set up the Altar, and offered Burnt-offerings, they kept the feast of Tabernacles, and built the Temple before they set up the Wall. And had we in our generation been as wise, and observed Gods and his peoples method; that is, first sought the Kingdom of heaven, and the righteousness thereof, then all outward good things had been added to us. Had we sought Gods glory before our owne grandure, we had better provided for our owne and the Kingdomes safety. It is observed, that the Disciples at sea, in the absence of Christ, by reason of a storm, rowed slowly and dangerously; but as soon as they willingly received Christ into the ship immediately, they came to the land whither they intended. The most politick Pilots that ever sate at the stern of any Common-wealth, were never able through the depths

Ezr. 3. 3, 4;

10.

Nehem. 3.

Matt. 6. 33.

Ioh. 8. 21.

of State to drive on their designs with successe, unlesse they took Christ along with them. They that trust much to their owne pates and policies, without an eye to God, are like Boys that stand on their heads, and fling up their heels against heaven; as this standing is dangerous to the state of the Body, so that trusting to carnall policies, with a neglect of Religion by some, and a contempt of reall opposition against the truth by others, are as destructive to the body of any State in the world. The Bishop of *Monte Pulciano* told *Charls* the Emperour in the Councell of *Trent*, that it was one of the chief instructions *Pope Paul* the third gave to his Legat, to commend to that Assembly, *That Principalities cannot be preserved where Religion is lost*: And it was a good Law that a *Danish* King of this Land made, *That at the generall Court of every Shire, the Bishop of the Diocesse should accompany the Sheriffe; that the one might countenance Gods law, the other mans.* Much like the practice of good *Jehosaphat*, whose heart was lifted up in the ways of the

2 Chr. 17. 8. Lord. He sent with his Princes the Levites, to teach in the Cities of *Judah*. The Princes are said to teach; that is, either by the Levites, whom they did company, countenance, and encourage in the work; or rather the Princes taught the Laws of the Land, the Levites the Law of God, and both did mutually help each other.

3. Keep an account of the various and changeable condition of the Times in the Countrey where we live, either for prosperity or adversity, with the fruits and effects of both. *Omnium rerum est vicissitudo*. There are no sublunary comforts but are subject to change. We have sometimes sun-shine, and sometimes rain; we have sometime day, and sometime it is night with us. The Church of the *Jews* under the Old Testament had sometimes War, and sometimes Peace. *Jabin* King of *Canaan* mightily oppressed *Israel* twenty yeers; but the Lord discomfited *Sisera* his Commander in chief with all his host before *Baruch*, and the Land had rest forty yeers. How punctuall is the holy Ghost in observing the very circumstances, not onely of person and place, but of the very time, how long they had War, and how much longer time they enjoyed Peace? Under the reign of *Solomon*, that people enjoyed much peace. *Judah* and *Israel* were many, as the sand which is by the Sea shore in multitude, eating, and drinking, and making merry. But in the dayes of *Abijah* his Grandchilde, *Israel* and *Judah* fought one against another, so that there fell down slain of *Israel* five hundred thousand chosen men at that battell. I challenge any man that is most versed in History, to give me a parallel.

Judg. 9. 4.
& 3. 15.
& 5. 31.

1 Kin. 4. 26.

2 Chro. 23.
17.

The Church of the *Jews* under the Gospel, about the time that *Stephen* was stoned, through the heat of persecution was scatter-

Act. 8. 1.
& 9. 31.

red abroad, throughout the Regions of *Judea* and *Samaria* : But when *Saul* became *Paul*, and of a Persecuter turn'd a Preacher, *Then had the Churches rest throughout Judea and Galilee, and Samaria, &c.*

This one thing amongst other is recorded in the sacred Journall of the *Israelites* ; sometimes they had plenty, and sometimes they wanted bread and water ; sometimes they had peace, and sometimes their enemies made war against them ; sometimes they enjoyed health, and sometimes the plague brake out amongst them ; And thus it hath been in all the generations and ages of the world. *England*, that some have called *Terra Florida*, or the fortunate *Island*, that, with *Capernaum*, hath been lifted up to heaven, in the enjoyment of peace and plenty, the Gospel of peace, and the peace of the Gospel together, for many yeers ; so that enough cannot be spoken upon this subject, to the praise of God, the envy of our enemies, and the blot of our ingratitude. But we have had our changes. We have sinned away all our comforts. Our peace brought plenty, our plenty nourisht pride, our pride begat contention, our contention drew the sword, and the sword a civill sword, the sharpest and sorest of all Gods judgements, hath turned our peace into war, our plenty into penury, our friends into enemies ; so that our blood hath been spilt, and our treasure spent, and our glory stained, almost

almost beyond all example. Where every day,

Marte cadunt subito per mutua vulnera fratres.

In a battle betwixt *Sylla* and *Marius*, both *Romane* Commanders, a Souldier having slain one, and afterward understanding that it was his Brother, in anguish of spirit thrust his sword into his own bowels. *Titus Vespasian* Emperor of *Rome*, wept when he saw the destruction of *Jerusalem*, and the great slaughter of the *Jews*, chiefly occasioned through their owne civill dissensions; but that which hath heightned our misery, and I fear aggravated our sin very much, we grew to that height of heat and bitterness, that we rejoyced over our brethren when we obtained any victory against them. *Pliny* reports this of the Dragon, that fighting with the Elephant, he got under the belly of that mighty beast, where he suckt out the blood so far, that at last the Elephant fell, but with his fall crusht the Dragon to death. He that wins most by a civill war, will be a great loser at the last. *Philip* Duke of *Burgundy* his embleme of a flint-stone and a steel striking one against another so long till both are consumed, doth lively set out the misery of that fire that is made by domesticall arms. A forain enemy cannot with us a greater mischief, nor themselves a greater advantage, then our intestine wars. Hence

the *Turks* use to pray unto God, to keep the Christians at variance; which caused one of their Emperors to say to his Councell, dissuading him from making war with the *Germanes*, because of their multitude and fortitude; that he feared them not, because (saith he) sooner would his fingers be all of a length, then their Princes be all of one minde.

4. Keep a Diary of the severall and most remarkable judgements that God hath in our time inflicted upon notorious offenders, whether persons in high places, or such as moved in a lower orbe. The holy Ghost takes speciall notice of such in the Scriptures. Few men went to the grave in peace, that by their monstrous impieties made war against heaven and his Church. As, what became of *Pharaoh* the bloody, and *Achitophel* the crafty? of *Balaam* the covetous, and *Corah* the rebell? of *Haman* the proud, and *Herod* the fox? As their lives were wicked, so their ends were fearful. In like manner, what became of *Absalom* the disobedient, and *Ela* the drunkard? of *Zimri* and *Cosbi* the unclean? of *Ananias* and *Saphira* those lyars? Were not all these taken away with a stroke in their sin? What became of those *Romane Nimrods*, as *Maxentius* the Tyrant, and *Julian* the Apostate, with others, who hunted the Saints of God to death in those ten persecutions mentioned in Ecclesiasticall Histories? How few of
their

their hoary heads went to the grave in peace?

To come neerer to our owne times. What became of wily *Winchester*, and bloody *Bonner*, with many others that ruled the roste in those Dog-dayes of *Q. Mary's* reign? Few of those bloody and deceitfull men lived out half their dayes: But when the scumme was at the highest, it fell into the fire; for though God did bear them up for some time in their essence, yet he would not bear them out at all in their malice. God hath leaden feet, but iron hands; though he comes slowly, yet he strikes surely. It is good to mark the ends of men. *Mark the perfect man (saith the Psalmist) and behold the upright, for the end of that man is peace.* *Balaam* did so as wicked as he was, which made him wish that he might dye the death of the righteous, and that his latter end might be like his. In like manner mark the end of the transgressors, for they shall be destroyed together, *the end of the wicked shall be cut off*; that is, they shall not dye the common death of all men, but shall be cut off in the midst of their dayes. If their lives be tragical, their deaths are seldome comicall. *Zoroastes* the inventer of Magick (as some Historians affirm of him) laught at his birth, but dyed a wo- full, and a lamentable death, being banished from his Countrey. *Alphonsus Dyazius* a Spaniard, a rigid Papist, procured a notori- ous cut-throat to murder his Brother *John*

Psal. 37. 37.

Numb. 23. 10.

Psal. 37. 38.

Dyaxius, a sincere Protestant, because he could by no means turn him from the truth; but the righteous Lord would not suffer such an unnaturall villany to go unpunished; for not long after he was haunted by the terrors of his owne conscience, that being at *Trent* when the Councel sate there, (for he was one of the Popes Lawyers) he hanged himself about the neck of his owne Mule. How have some godly Divines taken good pains in writing the stories of Gods judgements upon notorious malefactors, as Drunkards, Swearers, Sabbath-breakers, and such like? Would others be perswaded in their generation, to take speciall notice, and keep some account of such memorable accidents, the benefit would be singular. *The righteous shall see and fear* (saith the Psalmist) What shal they see? That God destroyes the mighty man, that boasts himself in mischief, that God takes him away, and plucks him out of his dwelling place, and roots him out of the land of the living.

Psal. 52. 5,
6, 7.

A Serving-man being at a Tavern in *Essex*, and threatning to swear the Constable out of the Town, if he came there; in a drunken fit running after one to make him pledge him a pinte of sack at a draught, fell down the stairs, and dyed instantly, *Novemb. 1. 1626.*

A Fisher-man (that I knew) bringing Mackerell to a Port-town in Suffolk, where the people (because they were new, and the first

first that came that yeer to Town) pressing eagerly to buy them, and some against his will being entred into his boat, he took up a stone, and sware by the name of God he would make them stand further off, instantly sunk down, and soon after dyed.

How many in my time have I noted! Would others do the like, how would men consider such things, and understand the righteous judgements of the Lord?

5. Finally, consider seriously, and observe very strictly, what the Nationall Epidemicall sin of the time and present generation may be. Where iniquity abounds, it is hard to determine, but questionlesse every age hath a peculiar distemper. In times of commotion, when the bands of love are broken into severall parties and factions, as they have been lately amongst us, it is more easily discerned.

A noble Gentleman of singular abilities, and one much employed in affairs of State in his time (whom I knew well) advised his friends at such a time to buy up all the Pamphlets that were printed, if of any considerable worth; for when people fall out, they commonly speak out; and if they be once drunk with passion, and their distempers boyl to any height, the most secret venome will swim on the top: By which means you may easily feel the pulse of the present time, and discover what is the Nationall and most predominant sinne:
and

and it will be worth our praise to know it.

Which that we may the better doe, let us look back a little to the generations behinde us.

1. Some times have been more notorious for drunkennesse. *Scaliger* in his Book *de Lingua Latina*, observes this of the *Germans* in his time, that their *vivere* was *bibere*, not only in their pronounciation, as he noted; but in their practice, as other well observed, who lived that they might drink.

Seneca foretold so much of some times, that men should be so drowned with this sin of drunkennesse, that *plurimum meri sumpsisse virtus esset*, it should be esteemed a virtue to strive with the Brewers horse who should carry more liquor; and with some it hath been of that esteem, that not *as drunk as a Begger*, but *as drunk as a Prince*, hath been a kind of proverbial commendation of some.

When *Æschines* commended *Philip* King of *Macedon*, for a Joviall man, who would drink freely; *Demosthenes* being by, told him, that this was a good quality in a Sponge, but not in a Prince.

Drunkennesse is a sin that layes men open to all iniquity more then any sin. *Ebrietas in se culpas complectitur omnes*. What sin is not a Drunkard subject to? *Their eyes shall behold strange women, (saith Solomon) and their hearts shall utter perverse things.* And a sin it is that God hath more frequently and suddenly plagued

plagued with death in the very act then any other sin.

Edgar a King of *England*, observing in his time that excessive drinking abounded in the Land, through the example of the *Danes* that dwelt in divers parts of the Kingdome; to prevent that evill, ordained that their cups they drank in should have certain pins or nails put in them, beyond which if any drank at one draught, he should pay so much money.

2. Some generation hath been more infamous for that sin of Swearing, and that by the name of God, even at every word here in *England*. Inasmuch that a family in this Land, and that no mean one, was so notorious for this sin, that they had the name of the *Bygods* given them, and were so usually called.

I remember, Mr. Fox in his History of the *Acts and Monuments of the Church*, reciting many evidences whereby he proved the antiquity of Priests Marriage, sets down the copy of a Release made by *William Bygod*, Lord of Little Bradley, to *Henry Denardestone* Clerk, and *Alice* his Wife; and questionlesse that name of *Pigot* was originally the same, though in succession of time, and very wisely it was changed: *Omne peccatum suum habet excellentiam*: Every sin hath some peculiar vilenesse, wherein it may be said to excel other. There's not any sin that doth more plainly discover the great profanenesse of the

the heart, as common swearing, especially
 Mat. 12. 34. by the name of God, for out of the abundance
 of the heart the mouth speaketh.

3. Some times that are gone over our
 heads, and therefore far behinde us, have
 been infected with an itching humour after
 Superiority, wherein persons not content to
 abide in the calling that God set them in,
 have indeavour'd to go beyond their proper
 line, and so broke their ranks. Thus *Abša-*
lom was not content with the place of a Son,
 nor *Hazael* with the rank of a Subject, nor
Jezabel with the condition of a Wife, whose
 desires should be subject to her Husband,
 whose right it was to rule over her. Thus
 the lowest of the people under the counte-
 nance of *Jeroboam* would be Priests, and
 it was a small thing in the eyes of *Corah* and
 his company, that God had brought them
 Num. 16. 9. nigh unto himself to do service, but they
 must seek the Priesthood also. Thus *Jero-*
boam the Servant of *Solomon* is not contented,
 1 Ki. 11. 26. unlesse he may lift up his hand against his
 Master. How sad was that time amongst the
Scythians, who whilest they made their
 third Expedition into *Asia*, and tarry'd
 seven years (as *Justin* in his History reports)
 were turned out of their beds and possessions
 by their servants that were left behinde to
 keep their cattle, and at their return were
 kept out by force of Arms by those slaves,
 who had taken their Wives, and possessed
 their goods. Not much unlike that of the
 people

people of *Israel*, servants ruled over them, *Lam. 5. 8.* and there was none to deliver them:

Cesar riding one day through a Towne, was asked by one, whether there were any striving for offices and places of honour in that place, answered that he had rather be the chief man in that little Village, then the second person in *Rome*; an itching humour it is after greatnesse, that hath run in a blood from *Adam* and *Eve* to this day, who were not content with their standing, but would be as Gods, knowing good and evill: Now as the root of this humour is extreme pride, so the fruit is confusion; first I say pride is the cause, there are none that are so low in their deserts, but are very high in their thoughts; even the bramble hath great thoughts and high words too of his shadow, *Judg. 9. 15.* and it was but a shadow. *Absalom*, and *Hazael*, and *Iezabel*, and *Ieroboam* thought they could manage the affairs of a Kingdome better then *David*, or *Benhadad*, or *Ahab*, or *Solomon*. Every simple Cobler thinks he can go beyond his Last, and preach far better then his Priest: Ye Sons of *Levi* (saith he) take too much upon you: But the fruit of such ambition is mischief and confusion.

Some Countrey Pefants that behold the stars to glister in the horizon on the top of a mountain, think if they were there they could reach the heaven, & order the stars, but being exalted on that mountain, they are as far to seek as before. What became of *Absalom*

Iom the Rebel, and *Hazael* the Traitor, and *Iezabel* the Proud? of *Ieroboam* the Servant, and *Corab* and his company? As none did so ill, so none sped worse, their mischief lighted on their own heads, and (like to *Phaeton*) their violent dealing on their owne pates. Those *Scythian* slaves, though their Masters could not beat them with their weapons, yet at the sight of their Masters rods and whips ran all away, and at last perished.

But you will ask me, What may be the sin of this time? Some wood is more apt to breed worms, and some cloth more ready to breed moths, and some times have their peculiar sins. But, what is the sin of this age? which is more considerable for us, then the looking back to the times that are past.

1. Some say our great divisions, our most bitter contentions, and that amongst Brethren, is the sin. And indeed this evil is grown to that height, that they that should dye one for another, can hardly live one by another. Surely such divisions amongst those that professe godlinesse, cause great thoughts of heart, for the neerer the union is, the more dangerous is the breach; broken bones are not so soon healed, nor sinews that are cut so soon knit, as great gashes in the flesh may be cured; if a cable rope be broken, it is very hardly tyed together. If the Father and the Son, if the Husband and the Wife fall out, they are hardly reconciled;

led; and, as Solomon saith, *A brother offended* Pro. 18. 19.
is harder to be won then a strong City. We do
 not finde that Paul and Barnabas ever met to-
 gether again after they parted asunder, Act. 15. 39.
 through their sharp contention. Which
 made *Cosmus* a Duke of Florence say, We are
 commanded to forgive our enemies, but we
 never read that we are bid to forgive our
 friends. And that which makes our con-
 tention so much the more grievous, is, that
 one speciall means that God hath appointed
 for the uniting of Brethren, is become a
 ground of the greatest quarrell. The Lords
 Supper is a feast of Loves, a communion or-
 dained to nourish union, and yet at this feast
 we have found a bone of contention, and an
 apple of strife. And it is observable, that
 when any listen to seducing spirits, and se-
 parate from this ordinance, they grow sowre
 and sullen to their dearest friends. Our Sa-
 viour Christ foretelling the evils of the lat-
 ter dayes, gives this as a badge of the last and
 worst, the old and cold age of the world:
Iniquity shall abound, and the love of many shall
grow cold. But what is the cause of both?
Many false Prophets shall arise, and shall seduce
many; and surely the difference of judgement
 will ever cause a distance in affections. Fire-
 brands though they doe not smoak more
 when they are out of the chimney, yet I am
 sure they offend more, and may prove dan-
 gerous. The novel opinions of these times
 kept within dores do too much harm; but
 spread

spread abroad by the boutefewes of these times through their burning charity are ready to set all on fire. And most people either out of ignorance or easinesse, are like foot-travellers, who when they come to a stile that stands neer a gap, leave the stile and go in at the breach; take up any error that causeth division, rather then take the pains to try the spirits, to prove all things, and keep that which is good. Unity is the highest mystery in heaven, and would be the greatest happinesse on earth, could we enjoy it. Union is from God, division from the Devil, who where he comes with his cloven feet, separates chief friends; and surely such are factors for hell that cause divisions, that observe *Machiavel's* rule, they divide that they may rule; but surely the end of such wayes will be their owne confusion. The champion *Milo* when he thrust his hands into the clefts of an Oak, thinking thereby to make the breach the wider, was caught, and there held till he was devoured by wilde beasts. God grant that such envious persons, that do sow the tares of division, may reap the fruit of such labours, even confusion. He graciously fulfill his promise, and give us one heart and one way; He hear the prayers of his dear Son, and grant that we may be one; He turn our heart-burnings into heart-breakings, and unite us fast together in the unity of the spirit, with the bond of peace. This I confesse is one of the sicknesses of these times,

Jer. 32.

Job. 17.

times, which alone is enough to make a gracious heart weary of his life, and long to be at home in heaven, out of the reach of so mischievous an evil. *Melanchthon*, when he lay on his death-bed, discovered not only much willingnesse to dye, but much joy at the thoughts of his approaching end; and being asked by one the reason of it, answered, that it was because he should then see Christ and his Church above, where he was sure there was no such contentions amongst brethren, as was here, which he often lamented with tears. This I say is our sicknesse, but yet my finger is not upon the plague-sore.

2. Some peradventure will think Hypocrisie to be that sin; and indeed much profession of Religion without the power of godlinesse is common in these dayes, wherein men have learned the art of looking one way, and rowing another; pretending one thing, and doing the quite contrary. These are like not onely Apothecaries boxes, that have golden titles, and nothing in them, but like painted sepulchres, full of rottennesse and noysome filthinesse. There are seven abominations in such mens hearts. These men are like curious pictures of men and women, drawn to life; but if you look behinde them, you may see store of dust and cobwebs. Or, they are like to some of our Innes in Market-towns, where you may see a Crown for the Signe, and a Beg-

ger for the Host; an Angel at the dore, and a Devil for the Hostess: who under the glorious profession of sanctity, dare act the
 2 Ki. 10. 16. greatest villany. *Jehu* his pretence is zeal for the Lord of Hosts, but his plot is the
 1 Ki. 12. 13. Kingdome. *Abab* and *Jezabel* proclaim a Fast, pretending the punishment of blasphemy, but they intend thereby to take away *Naboth's* both life and vineyard. And though all hypocrites have not attained to this height of hellish iniquity, yet they are like some children that are sick of a disease they call the Rickets, who have great heads, and big bellies, but shrimped hands, and weak knees. They are men of great parts, but no gifts, not one of many are given to good works whilest they live; and when they dye, something is given to the poor by their Testament, but not by their Will.

It is said that *Isaac* digged more Wells, and found more water then *Abraham*; and questionlesse the knowledge of most men in this latter age of the world, exceeds that of
 Isa. 11. 9. former times; *The earth is full of the knowledge of the Lord, as the waters that cover the earth*: Nay, mens knowledge is profound,
 Ezek. 47. like waters that came out of the Sanctuary; it is grown deeper, from the ankles to the loyns; but it is to be feared, the waters of the Sanctuary have put out the fire that should burn in the Sanctuary, and that our great knowledge hath quite drowned our zeal, so that all those mens religion is run
 out

out of the heart into the head. The world ^{2 Kin. 10. 8.} is full of such, who are like the heads that *Jebu* caused to be laid at the gate of *Jezreel*, a great many heads, but never an heart amongst them all. The *Toad* some say hath a pearl in the head, I am sure it hath poyson in the belly. These speak like *Cato*, but live like *Lucullus*. *Leah* had bad eyes, but she was fruitfull; *Rachel* had a better sight, but she was barren. Our Fathers saw lesse, but did more; these men professe they know God, but in works deny him, being abominable, and unto every good ^{Tit. 1. ult.} work reprobate; such knowledge will end in utter darknesse, and this tree of knowledge rob them of the tree of life. *Quis non irascatur* (saith *St. Aug.*) *videns homines ore Deum confidentes, negantes moribus?* *Quis non irascatur videns homines scenio verbis & non factis renunciantes?* Who can choose but be angry, that shall see men that confesse God with their lips, and deny him in their lives; that shall see men renounce the world, and the lust thereof, in ^{Aug. in Psal.} words, but not in deeds? Such men are like ^{30.} rogues that use to lye in the Church porch, whilest others make it but the way to their attendance upon divine ordinances, and religious duties. These men rest in an outward profession of religion, and a very form of godlinesse, and go no further. I wish some men were called as these be Hypocrites; or be as they are called, solid and judicious Christians: But questionlesse many such are mis-called, they have a name to live, but are dead.

Like many of the Popes of *Rome*, if the man were a Coward, they called him *Leo*; if a Clown, *Urbanus*; if a Tyrant, *Clemens*. Such hypocrisie is hated of all.

The Cardinal of *Lorraine* a bitter enemy to *Geneva*, and the reformed Churches, when *Bernardinus Ochinus* offered him his service in writing against the Protestants, slighted him with the greatest scorn, because he knew he had dissembled and played the hypocrite. And *Trajan* that wise and worthy Emperor, professed, that he had reason to hold himself discharged of all debts to those, that offended more by prevarication, then they ever deserved by industry: But yet this is not the sin.

3. There are others that will say, that Apostasie is the sin of this age; and certainly there may be some reason for it, for we are a people given to backsliding; and how hath the secret hypocrisie of many broken out into open apostasie in these times? These are like gallant ships with glorious titles, as the *Bonaventure*, the *Triumph*, &c. but in a storm are *ventorum ludibrium*; if the temptation come from the fears or flatteries of the Times, they are taken with many foolish lusts, which drown men in destruction and perdition, and so they make shipwrack of faith and a good conscience.

There are three sorts of persons that are most dangerous, I wish all to take great heed of them.

First,

First, such as might have been good, but are not; as, the children of religious parents, servants that have lived much in religious families, and people that have lived long under a powerfull fruitfull Ministry, but are not bettered.

Secondly, such as seem to be good, but are not; that can transform themselves into the shape of Saints, who have the voyce of *Jacob*, and the hands of *Esau*; that speak like the Lamb, but are ravening Wolves. Oh! how hath Religion suffered under the presence of Religion in later times?

Thirdly, such as have been good (at least in the hopes of many) but are not. These are trees whose fruit withereth, *without fruit*, Jude v. 12, *twice dead, and plucked up by the roots*.

The first are civill persons that have no faith, too good for the Devill, but not good enough for God. The Lord deliver us from such, for they may prove unreasonable, because they have no faith.

The second sort are Hypocrites, and the third Apostates, the most bitter enemies to holinesse, and the power of godlinesse. Such was *Iulian* the Apostate.

It is said, that tame Foxes, if they break loose, and turn wilde, will do more mischief then any. *Iulian* was once a Christian, and a forward professor, but turning back to Heathenisme, drew more from the Faith by fraud, then any of his predecessors did by force. *Baldwine* and *Bolsack* turned Apostates, and were hired by the Papists to write

the Life of *Calvin*, and proved desperate adversaries to the truth. *Parsons* and *Harding* had sometimes a taste of the truth, but falling away, proved most bitter enemies to the Church of God. The greatest enemies that any man can have, are those of his own house. He was of the society of *Jesus* that betrayed him. Such Apostates are not onely injurious to others, but in conclusion are the greatest enemies to their owne souls. To fall backward is more dangerous to the body, and to apostatize is most dangerous to the soul. What became of *Julian* the Apostate his *Vicisti Galilee*? which taking a handfull of blood and flinging it up into the air against *Christ*, told all the world that his end was miserable. *If any man draw back* (saith the Apostle) *my soul shall have no pleasure in such.*

1.7
Heb. 10.38.

Henry the fourth, King of *France*, after his revolt to Popery, was perswaded by a great Duke about him, not to readmit the *Jesuites* into the Land, who had been justly banished by the State. He answered, Give me then security for my life: and thereupon admitted them, and gave them one of his owne houses for a Colledge; but did that secure him? certainly it did not; the *Jesuites* would never trust him, for first one by their procurement stab'd him in the mouth, and after that another to the heart, and that was the end of so great an Apostate. And surely he that draws back from
the

the God of truth must needs embrace error ;
if from the God of wisdom, will be a fool ;
if from the God of happiness, cannot but
be miserable.

This is a great sin, but not that sin.

4. So that if I may take liberty to expresse
my thoughts , with humble submission to
better judgements, I am of opinion, that not
onely an unwillingnesse to submit unto,
but a most violent opposition against the
Kingly government of Jesus Christ in his
Church, by his owne officers and ordina-
nces, is the sin of this present generation. It
is very observable, that the offices of Christ
have met with strong opposition, some in
one age, and some in another, more appa-
rently.

Some times have been more notorious for
the opposition that was made against his
Prophetick office, as when the *Circumcellians*
defaced and burnt the Scriptures : So did the
Papists, who made it death for any Prote-
stant to have and read any part of the Old
or New Testament. The same grand Here-
ticks have made their Injunctions, Precepts,
Traditions, of equall authority with the
Word of God : So did the Council of *Trent*
at their fourth Session.

Some times have been more infamous for the
opposition that was made against the Priest-
hood of Christ, who made peace for us by his
Death, and still maintains our peace by his
Intercession. Thus the *Papists* have mightily

opposed Christs Priesthood, by their doctrine of Justification by Works, their figments of Purgatory, works of Supererogation, prayers to Saints. Every man (say they) must suffer for his owne particular; yea, the works of one may suffice for another: So say the *Rhemists* in their Annotations, Rom 8. 17. Col. 1. 24.

But these times are such as do more clearly fight against the Kingdome of Christ; and herein cunningly they strike at the root, and undermine all his offices, the end whereof, viz. his Kingly office, being to support the Priesthood and Prophecie of Christ in their vigour and efficacy, that as a Prince and Captain of salvation to the Elect, he might bring them to God. A practically, vigorous, open opposition of Christs Kingly office exercised in his ordinances, was never more eminent then in these days. Wherein there are so many *Gallioes*, or *Gadarens*; *Gallioes*, that care not for those things, as either too far below their greatnesse, or too heavy a yoke to put their necks under; or *Gadarens*, who say plainly, *We will not have this man reign over us*, but desire him to depart out of the Countrey; who are not only an unwilling, but a rebellious people in the day of his power.

The reverend and learned Ministers of London met together in their Provinciaall Assembly, in their Vindication of this government, to use their owne words, say as much:

much : *We are not ignorant that this government hath many adversaries.* The ignorant person hates it, because it will not suffer him to go blindfold to hell ; the profane person hates it, because it will not suffer him to eat and drink his owne damnation, by unworthy coming to the Lords Supper ; the Heretick hates it, because after two or three admonitions it rejects him ; the Jesuite hates it, because it is an invincible bulwark to keep out Popery ; the Schismatick hates it, because the main designe of it is to make all the Saints of God to be of one lip, one heart, and one way. And above all, the Devill hates it, because if rightly managed, it will in a short time blow up his Kingdome.

And indeed, hence are all our miseries and mischiefs. Church-discipline is like the hem to the garment, rend off that, and how soon will all Religion ravell out to nothing ? It is like the hedge to the Vineyard, if that be pluckt up, how soon will the Boar out of the Wood, and the wilde beasts of the field devour it ? What a company of Hereticks and Schismaticks break in upon it ? all that passe by the way pluck it : *Antitrinitarians, Antinomians, Antiscipturists, Socinians, Familists, Quakers, &c.* would dig up this Vineyard by the very roots. How are Christs ordinances despised, the authority of the Scriptures questioned, Gods faithfull Ministers misused ? They were never
more

more learned, more pious, or more painfull; and yet never more scorned and undervalued then at this day. All Sectaries and Schismaticks, though they differ much amongst themselves, yet agree all in this, an irreconcilable hatred of, and a bitter opposition against a godly faithfull Ministry.

But it is no wonder, for if the Cart-wheel turn round, it is impossible that the spokes should stand still; if the Church and her discipline suffer under so many turnings and changes, surely her officers can have no rest.

Now, if any ask what the reason is that this government, formerly so much commended, so much desired, is now so mightily opposed, as the most tyrannicall.

I answer: It is not because we have attained to more light then our Forefathers had, as is pretended; but,

1. Partly, because the instruments are changed, the actors upon the stage that oppose it are new men. It was notable advice that *Benhadad's* Council of War gave him after that *Ahab* had beaten him in that first battle. *Take the Kings away every one out*

1 Ki. 20. 24. *of his place, and put Captains in their roomes.* It is an old and a most politick device, If a designe receive a check, it may easily be driven on by changing the instruments, and hath often prevailed, where God hath not slept in and prevented it, as he did here.

That

That which is unsufferable in a Prince, may be commendable in a Captain. The same errors that were formerly taught, and as generally loathed, because the broachers of them were Prelaticall, are now embraced gladly, and swallowed downe greedily, because taught by such as have a name of Sanctity. Take away the Bishops every one out of his place, that so mightily opposed this discipline; and set up some rare gifted men in their room, that shall as much persecute and oppose it; and then the same people that earnestly laboured for this government, will now as violently resist it.

2. Because of the wickednesse and perversnesse of mens spirits, this being the last and worst age of the world, and we are sahn upon the very dregs of time. This government is very strict, and mens secure lives will not easily submit to Christs severe laws: We are become their enemies, because we tell them the truth.

3. But chiefly, because of the crosse and froward disposition of most men: If they be commanded any duty, they peremptorily reply, *There is no hope, we will walk after our owne devices, and we will every one do the imaginations of his evill heart.* If they be forbidden any thing, *nititur in vetitum*, they eagerly pursue what before they stubbornly refused: Let people be denyed what is petitioned, they grow the more boldly importunate, even to a kinde of violence; let their
desires

desires be granted, they not onely loath what before they liked, but grow higher in their demands.

Whence *Franciscus Soderinus* Cardinall of *Preneste* was heard to say to Pope *Adrian* the sixth, that to grant to some people their petitions was but the way to slight the grant, and prepare for more. How many instances may we give of this ?

When God commanded Circumcision, though under the sharpest penalties, how unwillingly did people submit to it ? The
 Exod 4. 24, neglect whereof had wel-nigh cost even *Moses*
 26, his life. And now the Lord hath taken it away, both *Jews* and *Gentiles* will be circumcised.

Time was when Christians met in Lanes and Woods to hear the Word, even with the perill of their lives, being wholly restrained from all places of publick meetings. Oh ! how much did they desire that Temples might be granted to them ! And what cost were they at, when they had liberty given them to enjoy them ! But in our dayes, when we assemble freely in such publick places, every thing is too much that is bestowed on them ; with *Judas* and *Jeroboam* we cry out, *What needs this waste ?* and, *It is too much.* And with what scorn and contempt do many turn their backs against those places, and creep into corners ?

The same people, when they were restrained from hearing Sermons, especially the
 Sermons

Sermons of some men ; How did they then flock to our Congregations, as Doves to the windows ? they went from strength, notwithstanding the many penalties they endured : But now they have liberty to attend the same persons and places, they say, *Depart from us, we desire not the knowledge of those wayes.*

Time was when Baptisme was willingly and generally embraced by most, provided that their children might not be baptized with the signe of the Crosse, which was then enjoyned; but now when that offensive ceremony is removed, many of these care not whether ever their infants be admitted into the Church by that Sacrament or no.

Heretofore people came most willingly and frequently to the Lords Supper, provided they might not be brought up to the Rail, at which most stumbled, and be dispensed with as touching their gesture ; but now, when what was desired is granted, and that burthen (that neither we nor our Fathers were able to bear) is removed, they loath that spirituall Manna, and ordinarily turn their backs upon that royall feast and company.

These people, when they were forbidden to meet tog ether in private, where they used to afflict their souls before the Lord, for their own sins, and the evils of the times, by prayer and fasting ; and that notwithstanding the severest censures of those in power, who con-
demned

demned such meetings as unlawfull Conventicles; yet did meet, and that frequently, and (it is hoped) fruitfully: Now having free liberty granted, so to assemble themselves, seldome come together for such a purpose. Martyrs have formerly gone more willingly to the stake to be burned, then these to this excellent ordinance, where their hearts may be warmed and refreshed.

Even so, when this government was strongly opposed by the State, and all hopes of enjoying it, altogether frustrate, how did our Fore-fathers pray for it, preach for it, dispute for it, print for it; yea, suffer even to bonds and imprisonment for it? Insomuch that divers lost their liberties, and some hazarded their lives. Amongst the rest, Mr. *Udall* a learned and godly Minister, was at a generall Assizes condemned to dye for writing in defence of it: the Story of whose Imprisonment, Examinations, and Arraignment, I have seen: Yea, of so high account it was with some in those days, that the King of *Denmark*, and the King of *Scots* wrote their Letters in his behalf to *Queen Elizabeth*, requesting that he might not suffer for that Cause: Yea, King *James* then King of *Scotland*, in a Speech of his to the Generall Assembly, told them that he blessed God that he was born in *Scotland*, and was a member of such a Church; his reason was, because the Church of *Scotland* excell'd other Churches in discipline; *Eng-*
land

land had true doctrine, but wanted true discipline. And now that we may enjoy it, the State in a full Parliament declaring for it, men loath and abhor it as the most tyrannicall and Antichristian, and cry out, *Not him but Barabbas*, and choose rather to put their necks under any heavy yoke, then submit to this gracious discipline, formerly so much desired.

Now the God and Father of our Lord Jesus Christ advance the Kingdome of his dear Son, that he may be Governor amongst us, that he may rule in us, and reign over us; even he that is the Prince of peace, that came into the world with a *song* of peace, that going out of the world left us a legacy of peace, whose government is a government of peace, whose Ministers are Embassadors of peace; whose wayes are wayes of pleasantnesse, and all whose paths are peace. He unite our hearts together in the unity of the Spirit, with the bond of peace. That God that could find out a way to make peace betwixt himself and mankind, He that can never come too late in any danger, that can never be too seek in any straight; heal our wounds that grow so deep, repair our breaches that grow so wide: He in his good time give us one heart, and one way, that we may fear him for ever; for the good of us, and our children after us. *Amen.*

CHAP. III.

What personall and private passages of Providence those are which ought to be recorded in our Journall or Diary.

THUS far of our National and more publick concernments, that are to be remembered: I come now to shew what Personall and private occurrences are to be recorded; And they are these five that are most observable.

1. Let every man keep a strict account of his effectuall calling, and of his age in Christ; and (if it may be) set down the time when, the place where, and the person by whom he was converted.

I know every one cannot relate it, as Paul
 A^ct. 22. 6, 7. could, in all the circumstances: *It came to passe as I made my journey, and was nigh unto Damascus, about noon, suddenly there did shine from heaven a great light round about me, and I fell to the ground, and heard a voyce, &c.* But yet some can with
 1 Tim. 1. the same Apostle say, *I was a persecuter, a*
 13, 14. *blasphemer, and injurious, but I obtained mercy:*
 Joh. 9. 25. *Or, with the blinde man whom Jesus cured;*
One thing I know, that whereas I was blind, now

I see. I was an ignorant, proud, profane person, and without God in the world, but by his grace I am that I am. There are some questionlesse that can most punctually set down the severall circumstances of their conversion. It was a prophesie of the times under the Gospel. It shall be said of some in *Babylon* that they knew God, and this and that man was born there; and of *Zion*, this man was born in her: Yea, *The Lord* Psa 87. 5, 6 himself shall count when he writeth up the people, that this man was born there. *Onesimus* Phil. 10. could tell that *Paul* was his Father, he could tell the time when, and the place where he was converted, for he begat him in his bonds.

Cyprian had wont to call *Cacellius*, *novæ vitæ parentem*, his spirituall Father. *St. Paul* Rom. 16. 7. could say that *Andronicus* and *Junia* were in Christ before him. There is a seniority amongst the Saints. God hath his elder and his younger children. It is good to know our age in Christ.

Polycarpus could say, Thus many yeers have I served my Master Christ, and hitherto hath he dealt well with me. Remember this Exod. 13. 3. day, saith *Moses* to the *Israelites*. What day was that? The day that they came out of *Ægypt*, from the House of bondage. So I say, Remember the day wherein God took you, not from toying in brick and clay, but from the slavery of sin and Satan; not from following the sheep, as he did *David*,
E whom

whom he made a King; but from following the world and your own unruly lusts. You keep an account of the day wherein you were born, and why not of the day wherein you were born again? You remember your Marriage-dayes, and why not much more the day on which you were married to Christ? You have your Register-books for the one, and why not Diurnalls for the other? Would you be perswaded to do thus, it might provoke you to say as sometimes Sarah said when Isaac was born, *Who would have said (that knew my age) that Sarah should have given children suck?* Who that knew me in the dayes of my vanity and vilenesse, that knew me in the School, or at the University, or when I was an Apprentice, when my life was as full of disorder, as a toad was of poyson; who would have said that Christ should ever have been formed in me? But by his grace I am that I am, and God hath made me laugh.

Some acts of God, are acts of common providence, and so he feeds us, and cloaths us, he doth as much for the creatures; for he feeds the Ravens, and cloaths the Grasse. Some acts of God, are acts of speciall privilege; and thus he gave *Abraham* a childe in his old age, and made *David* of a Shepherd a King. Some acts of God, are acts of pattern; and thus he shewed mercy to *Manasseh*, and *Mary Magdalen*, & *Paul* For this cause (saith that Apostle) *I obtained mercy, that in me first*
Jesus

Jesus Christ might shew forth all long-suffering, 1 Tim. 1. 16.
for a pattern to them that should hereafter believe
on him to life everlasting.

Some acts of God are acts of wonder : It
is a wonder that any soul is saved ; I am
sure it is a wonder that ever God should
think of me, look after me, strive with me,
wait upon me, that he might be gracious to
me ; nay, it is not onely matter of wonder
now, but will be cause of admiration unto
all eternity ; Who am I, and what am I, that
God hath brought me hitherto ! It is the
Lords doing, and it is wonderfull in mine
eyes.

Amongst many things that *Bezä* in his last
Will and Testament, gave God thanks for,
this was the first and chief, that he at the age
of sixteen yeers, had called him to the know-
ledge of the Truth. Let every one that can
know his age in Christ, set down this in his
Journall.

2. Take speciall notice of all divine assi-
stance, and that either in the performance
of the duties that are required of us, or in
bearing those evils that are inflicted up-
on us.

For the first, we know that all our suf-
ficiency is from God, all our fresh springs
are in him, and therefore all our full streams
of prayse should run to him. It is our sin,
and should be our shame, that though *the*
Oxe knows his owner, and the Ass his Masters Isa. 1. 3.
crib (as the Prophet saith). that is, by a com-

mon instinct of Nature, they acknowledge that as all their provision is from him, so all their strength to draw or bear is due to him: Yet we do not consider; that is, we do not so know God, as to acknowledge, that as we have all from God, so all is due to God. He it is that giveth power to the faint, and to them that have no might, he encreaseth strength. But the youths shall faint and be weary, and the young men shall utterly fall. If David will go out in the Name of the Lord, in the strength and by the assistance of God, he shall return a victor over the mighty Giant: But if Goliath will go out against David with a sword and a spear, trusting onely to his own strength, he shall fall. Moses had a great charge to go to Pharaoh, and to bring the people of Israel out of the Land of Ægypt; and how oft doth he through unbelief cavil at that call, as unfit for that service? seven or eight times he replies upon God as unwilling, because unfit to go: But through Gods most gracious assistance, he finished that work to the glory of God, the comfort of his people, and the shame of that proud enemy; and this is recorded. I have fought the fight, (saith St. Paul) I have finished my course, I have kept the faith; and this is written down in a book.

Secondly, assistance in withstanding violent temptations, in undergoing heavy burthens, and conflicting with sundry evils, should not be forgotten. There is a time when

when Kings go not forth to War, but no time wherein Christians have not some combat with temptations, but God either prevails them, or assists us in them, and makes us victors over them, and gainers by them. It is written of St. *Augustine*, that after his conversion to the Faith, he was much vexed with inward conflicts; and after long struggling with them in the use of means, and not prevailing as he desired, he heard a voyce saying to him, *In te stas & non stas*; whereby apprehending, that the way to fall was to stand in his owne strength; by faith in prayer he did fly unto God in Christ, and his free grace, and so obtained victory.

At my first answer (saith St. Paul) no man stood by me, all forsook me; I pray God it be not laid to their charge. But God stood by me, and strengthened me, and I was delivered out of the mouth of the lion. And indeed at such a time a gracious heart can better bear Gods stroke, then endure his absence. St. Paul makes speciall mention of this: *Faith is the gift of God*; and amongst many singular benefits that we have by that grace, this is not the least, It hath a singular dexterity in helping the heart at a sudden pinch; in mustering up spirituall, and those present forces against an unexpected temptation. A lively faith is the best leaver at a dead list. See it in the case of *Joseph*, fiercely and unexpectedly assaulted by his beastly Mistress. Many arguments are brought in of a sudden, by which

1 Tim. 4.
16, 17.

he is fenced so impreguably against her solicitations, that he comes off more then a conqueror.

1. It is a sin (saith he) against the great trust my Master hath in me, *He hath committed all into my hand, &c.*

2. It is a sin against my place and dignity, *There is none greater in the house then I.*

3. It is a sin against my Masters interest, *You are his wife.*

Gen. 39. 8, 4. It is a wickednesse, a great wickednesse
2. against God.

The like you shall read of *David*, who when he was reviled by *Shimei*, with those words, *Come out thou bloody man, thou man of Belial, &c.* which so far provoked *Abisba*, and edged his spirit against him, that he could hardly hold his hands; yet bare all patiently, being armed against such an assault.

Three arguments are suddenly mustred up by Faith, by which he comes off with victory.

1. My Son rebels, and he is more violent against me. My Servant takes away my good name; my Son would not only take the crown from my head, but my head from my shoulders.

2. *The Lord hath bidden him curse me*, and therefore let him alone.

3. The Lord will look on me, and not
2 Sam. 16. 7, onely do me good by this, but for this as-
8, 11, 12. fiction.

It is good to set down every affliction we have met with in our time, and to observe Gods carriage towards us in them, with the benefit we receive from them.

3. Remember, and for that end put into your Journal all deliverances from dangers, vouchsafed to you or yours. And indeed, what is our whole life, but a continued deliverance? We are daily delivered, either from the violence of the creature, or the rage of men, or the treachery of our own hearts; either our houses are freed from firing, or goods from plundering, or our bodies from danger, or our names from reproaches, or our souls from snares. This being the difference betwixt a gracious and a gracelesse heart; a godly man is delivered, a wicked man is but reserved. God knows how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgement, to be punished. 2 Pet. 2. 9.

Jacob is delivered from the treachery of his Uncle *Laban* at one time, and from the fury of his Brother at another; both are remembered.

David is delivered from the paw of the Bear, and the mouth of a Lion; both of them are mentioned before *Saul*.

1 Sam. 17.

Jeremiah cannot forget the dungeon out of which he was saved; nor *Daniel* the Lions den, out of which he escaped; nor *Jonah* the Whales belly, out of which he was delivered. Read their Prophecies, and you shal

finde the stories. Mr. Beza in his last Will bequeaths thanks unto God, that being infected with the plague at *Lusanna*, and aspersed by his enemies with grievous calumnies, God delivered him from both.

2. That being tossed up and down in the first Civill wars of *France*, for many moneths, God had preserved him from six hundred dangers.

Our deliverances are more then we can number, greater then we can value. Who so is wise, and will observe them, even they shall understand the loving kindnesse of the Lord. Every night God setteth his watch about us, and every day he commands his Angels to pitch their tents for our safeguard. And alas, what is all our care and prudence, without his watchful eye of providence over

Psal. 127. 1. us ! *Except the Lord keep the City, the watchman waketh but in vain.*

Gen. 7. 16. When *Noah* and all his train went into the Ark, it is said the Lord shut him in. It is good to open the dore in the morning, and to shut the dore in the evening by prayer : pray when we open them, that God would dwell with us ; and when we lock up our doores, that God would shut us in, otherwise we cannot be safe.

Take but a little notice of the preservation of our children ; nay, but of one childe, and you will say that all our care is nothing without his watchfull eye. I will give you a memorable instance of a Childes deliverance ;

rance; who, whilest divers in the family, with many other friends were met together to fast and pray, went out to a pond very much frozen, (for it was in an hard cold Winter) either to slide, or to whip his top, I remember not which; where two holes were made in the ice for the safety of the fish, and the taking up of water, into one of these he fell up to the arm-holes; the childe was soon mist, and search being made, he was found there: Had the hole been wider, or he not spread out his arms, or he not seasonably found out (for it was about the time the company brake up) he had perished. I was then at the house, an eye-witnesse of that deliverance.

Another example I shall give you of a Man.

A certain *English* Captain in the Wars of *France*, under *Henry* the fourth, whom *Queen Elizabeth* assisted against his own subjects; being quartered in a Town lately taken from the enemy, carryed himself with that civility toward his Landlord, as became an ingenuous Gentleman; and yet with that fidelity too, as suited with the honor of his command in chief; that he won very much respect from the Master of the family: Inso-much, that some time after, the enemy having taken the Towne again, beaten the Kings party, slain many, and wounded more even unto death; at the end of the day, when the Armyes were retired, the Towns-

men

men came out to cut throats, and to take the pillage : By providence this Landlord before mentioned, came to this Gentleman, sorely wounded, and ready to dye ; whom he bestrides, and drawing his sword protests he would there dye, rather then his friend should suffer any further harm : And so by the help of others, he brought him home to his own house, where by chirurgery and good diet, with all carefull attendance, he recovered. This story I heard the Gentleman relate to me and others.

Thus God creates deliverances ; and indeed, preservation from danger, is nothing else but a continued creation. There is scarce any thing in the wayes of God more remarkable then Deliverances. And indeed, it is necessary that God should take the charge of us at all times ; for our dangers are so many and great, that none are wise enough, or strong enough to deliver us, but the Lord.

4. All the instruments, all the men and means that God hath in providence at any time used for our good, must not be forgotten : As,

1. What Parents we have had, how godly they were, and how religiously tender they were of our eternall welfare ; what care they took of us, what cost they bestowed upon us, what prayers they made for us, what pains they took with us, in correcting, in instructing us for our temporall and eternall

all good. It is a very rich priviledge to come of godly and religious parents, to be heirs of so many promises which they daily laid up for us, and so many prayers that they continually made in our behalf, is a very rich portion. The *Jews* would often boast that *Abraham* was their Father, and *Joh. 8. 59.* *Moses* chose rather to owne him, yea though he suffered with his posterity, then to be called the Son in law to *Pharaoh's* daughter, and enjoy the pleasures of sin for a season, *Solomon* keeps an account of this mercy : *I was my Fathers Son ; that is, I was his darling, his beloved Son ; and, I was tender and dear in the sight of my Mother : And thus he taught me, and said unto me, Let thine heart retain my words, &c.* The like honorable mention he makes of his Mother : *The words of King Lemuel, the propesie that his Mother gave & 31.1,2,3.* him. *Lemuel* is a name given to *Solomon*, as *Mercer* observes upon the place. He is called also *Jedidiah*, because the Lord loved him; and here *Lemuel* by his Mother, because she had dedicated him to the Lord.

2. Remember what Schoolmasters we have had.

Dr. Andrews Bishop of *Winchester* was so thankfully affected with the care that *Mr. Mulcaster* had of him whilest he was his Scholar, that when he came to great preferment in the Church, he placed his picture over his study dore.

Mr. Calvin did so far acknowledge the love and

and care of *Maturinus Corderius* his School-master, that he dedicated his Commentary upon the first Epistle to the *Thessalonians* to him. And *Persius* had so honorable an esteem of his Master *Cornutus*, that he writes his fifth Satyr to him, and expresseth his thankfulness to him in very high language.

*Hinc ego centenas ausim deposcere voces,
Ut quantum mihi te sinuoso in pectore fixi
Voce traham pura, &c.*

3. What noble *Mecenas*, what bountifull Benefactor we have had, by whose cost and kindnesse our good education hath been furthered, and our comfortable maintenance enlarged.

St. Augustine thankfully acknowledged, that by the liberall contribution of *Romelian* a noble Gentleman, his studies in the Liberall Arts were much cherished and advanced.

4. To conclude : It will be of singular use to put into our Diary, what Times we have lived in, what Ministers we have lived under, what Callings we were of, what Wealth was bestowed on us, what places of Authority and Command were committed to us.

Plato when he was ready to dye, gave God thanks for three things :

1. That he was made a Min.

2. That he was born in *Greece*.

3. That

3. That he lived in the time of *Socrates*. Bless we God, that such a Kinsman brought us up in our younger yeers, that such a Scholar was our Tutor in the University, such an one relieved us, such a friend preferr'd us.

The Lord give mercy to *Onesiphorus*, saith ^{2 Tim. i 16,}
Paul to Timothy, for he oft refreshed me, and
 was not ashamed of my chain. When he was at
 Rome, he sought me out diligently. The Lord grant
 unto him that he may finde mercy from the Lord in
 that day; and in how many things he ministred unto
 me at Ephesus, thou knowest very well. Yea, let not
 the meanest or lowest instrument of our good
 under God be forgotten. *Who hath despised the* ^{Zach. 4 10.}
day of small things? Even a Raven may some-
 times bring bread and meat to a poor
 Prophet, and a poor Widow sustain a Mes-
 senger of God. A wicked Physitian, or a
 drunken Chirurgeon, may instrumentally
 under God save our lives. Even a cypher, as
 very a nothing as it is, if joyned to 10, make
 it 100; it added to 100, makes it 1000. Poor
 despised *David*, that stood but as a cypher in
 Kings *Saul's* account, & his Brothers judge-
 ment, in the name of the Lord slays *Goliath*, and
 wrought a great salvation for *Israel*. The
 Lord *Cromwell*, K *Henry the Eighth's* favourite,
 did not onely remember *Friscobald* the rich
Florentine, that was so bountifull to him in his
 travel; but he considered a very poor man, and
 gave him maintenance to his dying day, whose
 Father had given him many a meal's meat.

5. And

5. And finally, mark what returns, what answers God gives to your prayers, and set them down with a *Selah*, as most remarkable pledges of his love. *Moses* did
 Deut. 9. 18. 19. so; who having fasted and prayed for the people, who had made them a Molten-calse, and he received a gracious answer; writes that down--*the Lord heard me at that time also*. It seems *Moses* took speciall notice of such answers to prayer, for he records a like passage, when God separated the Tribe of *Levi* for his service, he prayed, and the Lord (saith he) *heard me at that time also*.
 & 10. 10.

Hannah did so; she told *Eli* that she had received a man-childe from the Lord by prayer; for *this childe I prayed* (saith she) and
 1 Sam. 1. 27. *the Lord hath given me the petition I asked of him*.

All a Christians happinesse is laid up in promises, and all those promises hang upon the pin of prayer. The prayer of faith is the great engine of the people of God, by which promises are made out into evidences; and such returns of prayer should be recorded.

What grace *Jesus Christ* had either to do or suffer the will of God, he had by promise, as you may see, *Isa. 11. 2, 3, 4. & 42. 1, 2, 3, 4. & 61. 1, 2, 3, 4.* and the good of all those promises he fetcht out by prayer. He had a word of command as well
 Psal. 2. 8. as we, *Ask of me*; and he had a word of promise;

promise, and I will give thee, &c. And he prayed very much, he spent whole nights in prayer, and was heard in what he prayed; and he takes speciall notice of it, *I knew that thou hearest me alwayes* (saith he to his Father, when he raised Lazarus.) *In the dayes of his flesh* (saith the Apostle) *when he had offered up prayers and supplications, with strong crying and tears to him, that was able to save him from death, and he was heard in the thing he feared*; and this is recorded. Now this God is our God, he will hear us and deliver us as he hath said. Undoubtedly if he give us an heart to pray, he will encline an ear to hear; who delights as much to grant his peoples petitions, as they can to receive his grants. As King James said once to a great Courtier, to whom he gave a great summe of money, I am better pleased that I can give, then you are satisfied that you may receive.

Tiberius was so in love with *Sejanus* his favourite, that he never denied him any thing that he asked; he often prevented his asking by his bounty: But our God is so willing to grant our desires, that he doth not onely give us what we ask, but more then we ask, nay more then we should ask, more then we can ask or think, and that exceeding abundantly.

Give us this day our daily bread, is the rule by which we are directed to ask for necessary and convenient comforts; and certainly, what

Prov. 23. 4. what we may not labour for, we may not pray for; but we must not labour to be rich.

Now though Nature is content with little, Grace with lesse, yet God is so bountifull as to afford us exceedings; *he will fill our hearts with food and gladnesse*: He will give us not onely a house to dwell in, but a stately one; not onely a coat to cover us, but a costly one; not onely a table to sit at, but a table well spread, and a cup running over, and that in the sight of our enemies; which is more then we should ask for.

Act. 14. 17.

Psal. 23. 5.

So high was Roger Bishop of *Salisbury* in favour with King *Stephen*, that he would say of him, Let that man beg of me what he will, I will grant him, though it be half of the Kingdome; and sooner shal he be weary of asking, then I shall be of giving.

God will give in mercy, as long as we ask in faith.

When Sir *Walter Raleigh* asked a favour of *Q. Elizabeth*, she said to him, *Raleigh*, when will you leave your begging? he answered, *When your Majesty leaves giving*. God is much more bountifull; who did not give over granting *Abraham* his requests for *Sodome*, till he left asking; and who can tell, but that if he had gone on, and prayed that if five persons that were righteous had been found in *Sodome*, the City might have been spared for their sakes, according to his request? Can we think that God will hear the

Gen. 18. 33.

the young Ravens when they cry, and neglect the Doves that mourn in the valleys? That he will hear the young Lions when they roar, and forget the Lambs that bleat after the Sheep? That he will hear *Hagar* Gen. 21. and her *Ismael*, varlets and vile ones, that 16, 17. cry unto him in their extremities; and will he turn his back upon the tears, or stop his ear to the prayers of his owne children that cry unto him daily, in the name of Jesus Christ? Undoubtedly he cannot. St. *Ambrose* was wont to say, the better to comfort *Monica* St. *Austin's* Mother. who prayed often for him, even with tears, *Impossibile est ut filius tantarum lachrymarum periret*, It is impossible that a Son of so many tears should perish. As long therefore as God gives us an heart to pray for any mercy, let us not be out of heart. And why so? Because then we beg no more but what God hath commanded us to ask, and we ask no more then what he hath promised to give, and he hath promised no more but what he is able to perform, and he shall perform no more but what he shall have glory for, and we know his glory is dear to him.

Let me therefore advise every believing soul to be much in prayer, and with the *Psalmist* to hearken what the Lord will *Psalm*, 85. 8. speak, for he will speak peace unto his people. And what returns of those prayers they meet with. If they can say, for this Wife I prayed, for this Childe, this deliverance,

F

this

this successe I prayed, and the Lord hath granted me the request I put up unto him. Let such experiments be put upon this account, with a *Selah*.

CHAP. IV.

The manner how a Journall or Diary is to be used, and first what is to be done by way of observation.

THus far of the materials whereof a Journall may be compounded : Now in the next place I shall speak of the manner how such a Journall is to be used. And herein two things would be commended to the Christian Reader.

1. Rules of Observation: And,
2. Rules of Practice.

For observation take notice of these three Rules :

1. Labour by faith to see and observe God in all things that are bestowed on you, continued to you ; say as *Elisha*, *Here is the mantle, but where is the God of Elijah ?* Here is health, and peace, and liberty ; but where is the God of these comforts ? The Name of God ; that is, the wisdom of God, the power and faithfulness of God, is written upon

²Kin.2.14.

upon every spire of grasse, upon every drop of rain, in such great letters, that he that runs may read. Let the same minde be in us that was in *Jacob, the Israel of God*, who when he told his Wives his resolution to leave his Uncle *Laban*, useth this language, *God hath taken away your Fathers cattle, and given them to me.* And when he met with his Brother *Esau*, who asked him of the children whose they were; he answered, *they are the children which God of his grace hath given me.* At the same time urging his Brother to accept the blessing that he had sent him, he useth this argument, *I have seen thy face, as though I had seen the face of God.* And again, *Take what is brought thee, because God hath dealt graciously with me.* He that cannot see God in a judgement, will never be truly humble; and he that cannot see God in a mercy, can never be truly thankfull. Check your selves therefore often for this neglect, as this *Jacob* did, who when in his journey to *Laban* he had in a vision a sight of a Ladder, whose foot stood on the earth, and whose top did reach to heaven, and the Angels of God were ascending & descending upon it, and the Lord stood above it: All which was a lively discovery of Gods provident care of him; said, *God was in this place, and I knew it not.* So say you, God was in this friend that relieved me, in this ordinance that refreshed me, in this creature that comforted me, and I observed him not. There are none of the

wayes of God, wherein he useth either the ministry of Angels, or the wisdom of men, or the strength of any creature; but God is at the top of the Ladder, and orders all, though we observe him not.

We may by an eye of reason see a man in his works, though his person be not present: As, when we see a piece of ground well ploughed, the fences well made, the cattle well ordered, we say, Here is a good Husband, though we do not see the Farmer: When we see a house built very well, and every room well contrived, we say, Here is a good Work-man, though we do not see the Carpenter. And may we not as well by an eye of faith behold the wisdom, goodness, and power of God in his works, though he be invisible. Say you therefore, Here is so much of the prudence of a Prince, so much of the policy of a State, so much of the valour and faithfulness of a Governour; but how much do you observe of God, who rules the hearts and wayes of all men? Here is so much of the cost of a Father, so much of the affection of a Mother, so much of the faithfulness of a Friend, but how much of the mercy and wisdom of God?

A great Cardinall (that I have read of) writing down in his Diary what such a Lord did for him, how far such a Prince favoured him, what encouragement he had from such a King, and how such a Pope pre-
ferr'd

fer'd him, but not a word of God; one reading of it, said, This man remembred his friends, but forgot God. Like another *Haman*, who when he told his friends, and *Zeresh* his Wife, of the glory of his riches, and the multitude of his children, and all the things wherein the King had promoted him, who had advanced him above all the Princes and Servants at the Court, and what honor *Queen Esther* did him, who Est. 5. 11; invited him onely with the King to the banquet, never made any mention of God. Do you rather as *David*, who when he had told King *Saul* how he had slain the Lion and the Bear, said moreover, *The Lord that* 1 Sam. 17. *delivered me, &c.* He comes over with it again, rather then not mention the Name of the Lord, and let *Saul* know he observed Gods great power in that victory. 37.

All the letters in the Alphabet, without a vowel, will not make one word; nor all the stars in the firmament, without the Sun, will make a day; nor all the world, the profits of it, or pleasures in it, can make a man happy without God.

The *Jews* (some say) when they read the Book of *Esther*, let the book fall on the ground, and they give this reason for that ceremony, though they esteem it a Canonickall piece of Scripture, yet they somewhat undervalue it, because the word of God is not found in all the Story. Though a man have as much health, strength, and beauty

as Nature can afford him; and to that as much wealth, honor, and friends, as the world can bring him; and to all these as much learning as Tutors can put into him; yet if he be a man without God, he falls in the thoughts and estimation of such as are spirituall, and can discern him, though they may acknowledge him a very discerning man.

2. Labour by faith to see and observe all these good things in God. For as *omnia mala* may be seen in *summo malo*: All evils in the world may be seen in sin, the chief evil; as blindnesse, nakednesse, poverty, death, hell; for he that is ignorant, is blind indeed; he that is without God, is naked indeed; he that hath no grace, is very poor; he that is dead in sins and trespasses, is truly dead; he that is under the power of sin, and given up wholly to his hearts lusts, is in an hell above ground. So *omnia bona* are in *summo bono*, all good things are in God the chiefest good. All creatures may be seen in the Creator, as all the stars may be seen in the sun.

2 Cor. 13. So the Apostle thought, who called God the God of all comfort. Honor is not the God of comfort, nor liberty, nor health, or wealth; nor hath honor the comfort of liberty, nor liberty the comfort of health, nor health the comfort of children or wealth, &c. But the comfort of all these
 Psal. 84. 11. may be found in God. Hence he is called
 our *Sun*. He will be a Sun and a shield to those
 that

that walk uprightly. The light and comfort of all these things may be found in God, as the light of all the stars may be seen in the Sun: As a Sun he gives all the light, so as a shield he gives all the protection to all men, and means of our good: The shield in ancient times (to which the holy Ghost seems, as some think, to allude) was made so big, as it covered the whole man, and all his armour; as appears by that speech of *Ajax*, to or of *Ulysses*, when he contended him about the armour of *Achilles*:

Opposui molem clypei, texique jacentem.

In his flight he came to me, and I covered him with my shield, and so saved his life. So I say, as a Sun and shield all comfort is from him. Hence he that can call the Lord his God, may call God any thing that at any time he stands in need of. As *David* sometimes did, whilest compassed about with many enemies. *The Lord is my rock, and my fortress, my deliverer, my high tower, my buckler; and why so? He is my God, and in that all.* If he be my God (saith a believer) he is my Father, and no father like him for affection; if my God, my Friend, and no friend like him for faithfulness; my Physician, and none like him for skill; nay, my Bed-maker, and none can make my bed so easie as he. So that if we lose the comfort of any creature; as, the comfort of a wife by death, of health by sickness, of liberty by a prison, of wealth

Psal. 18. 2.

& 41. 3.

by poverty; they may all be found in a God; who is health in sicknesse, liberty in prison; yea, all things in the want of all. He that is the *Alpha* and *Omega* hath said it, *Rev. 21. 7. He that overcometh shall inherit all things: But how shall that be? I will be (saith the Lord) his God, and he shall be my Son.* All comfort is divided amongst the creatures, as by severall channels, but united in God as the fountain.

The King of *Bohemia* (as some have reported) when he was beaten out of *Prague*, and therefore almost out of all in that Kingdome, was encouraged by some great Commanders about him, that he had many Princes his friends and Allies, that were potent, and would readily assist him; to which he made no answer, but wrote the word *DEUS* in great letters; implying thereby, that all these must be found in God, or they could do him no good; whence some pickt out his meaning, and found *Denmark* in *D*, *England* in *E*, *Hungary* in *U*, and the *Swedes* in *S*.

But I have read that *Herod* in a speech that he made in the head of his Army that was ready to joyn battle with the enemy, the better to encourage his Souldiers, had this passage: *Where justice is, God is; and where God is, there is no want of men or fortitude.* God is a perfect good, as well as a solid good. *Id bonum perfectum dicitur (saith Laetantius) cui nil accedere, solidum cui nil decedere potest:*
That

That is a perfect good, to which nothing can be added; that a solid, from which nothing can be spared. Hence it is, that God in wisdom and mercy plucks these stools from under us, that we sit so securely upon, that we may look up to him, and finde that comfort in him that we lost in them. When *David's* 1 Sam. 30. 6. Captains and Commanders, that so long had stuck so close to him, spake of stoning him, he comforted himselfe in his God. When *Habbakuk* could finde no blossome in the fig-tree, nor fruit in the vines; when he could finde nothing in the fold, nor in the field, nor in the stall; yet he would *rejoyce in the Lord* Habi. 3. 17, 18, and *joy in the God of his salvation*; because all might be found in a God. When *Micah* looked upon the miserable face of the Time in which he lived, wherein there was scarce a good man to be found, nor a friend to be had, the best was but as a bryar, and a mans enemies were those of his owne house; so that neither the childe of a mans loyns, nor the wife that lay in his bosome were to be trusted; he resolves to look up to God. *Therefore I will look unto the Lord, I will wait* Mic. 7. 1, 2. *for the God of my salvation, there I shall finde* 3, 4, 5, 7. *all comfort.* How happy is he then that hath the Lord for his God! He is one of *St. Paul's* 2 Cor. 6. 10. *rich men, as having nothing, yet possessing all things.* So that I shall conclude this passage with that of the Prophet, *Let not the wise* Jer. 9. 23. *man glory in his wisdom, neither let the mighty man glory in his strength, nor the rich man in his riches,*

riches, but let him that gloryeth, glory in this, that he knoweth me, &c. Not the wise man in his wisdom, Satan is wiser then he, and yet a Devill; nor the strong man in his strength, for the Horse is stronger then he, and yet a Beast; nor the rich man in his wealth, the Earth is richer then he, and yet he treads upon it every day; but let him that gloryeth, glory in this, that he knoweth the Lord to be his God. Happy is the people that is in
 Ps. 144. 15. such a case (saith the Psalmist) yea, happy is that people that hath the Lord for their God. That any of us have the cap and the knee from our inferiours, is our priviledge, but not our happiness; that any of us have the uppermost seat in the Church, or chiefest room at a feast, is our honor, but not our happinesse; that any of us eat the fat, and drink the sweet, when others eat ashes as bread, and mingle their drink with their tears, is our comfort, but not our happinesse; but happy is that people that is in such a case; yea, happy is that soul that can say, *The Lord is my God.*

Thirdly, observe well the *mediums*, the choyce wayes and means by which all good things are conveyed to us. It is good to know how we come by what we have.

These three wayes take speciall notice of as most observable. All good things come to us :

1. By Christ, savingly.
2. By the promise, certainly.
3. By the creatures, sensibly.

I. Ob-

1. Observe how all good things come in by Jesus Christ savingly. God gives all good things to his through Jesus Christ. If God spared not his owne Son, but delivered him up for us all, how shall he not with him also freely give us all things? Peace with him, and liberty, and riches, and honor with him, are a good portion indeed. All things are yours, saith the Apostle to the Corinthians, Paul and Apollos, things present and things to come, &c. But how come they in? Ye are Christs (saith the Apostle) and Christ is Gods. All comes to us by Jesus Christ, as all the corn in Ægypt came through Joseph's fingers, so all comforts come to us by Jesus Christ, who is our Mediatour; who hath not onely by his blood purchased all things for us, but sanctified all to us; he turns our waters into wine, and makes our bitter waters sweet. Hence as all our duties are presented from us to God by Jesus Christ, and therefore are accepted; so all things are conveyed to us from God by Jesus Christ, and so are sanctified. Christ is not onely our Mediator, but our Husband also, and so we enjoy all good things with him and by him; we have conjugal communion with him; so that we may say as Hamor and Sechem said to their people (the better to perswade them to be circumcised, and to marry into Jacob's family) Shall not all their cattle, and substance, and every beast of the field be ours? So, if we be married to Jesus Christ,

Rom. 8.32.

1 Cor. 3.21,
22.

Gen. 34.23.

Christ, and become one with him, shall not all be ours through him who is heir of all? Not onely his wisdom to enlighten us, and his power to uphold us, but the world to supply us; so that if this Husband of ours be honorable, we cannot be mean; if he be rich, we cannot be poor; and so a little with him is a great portion, when the whole world without him is nothing. Hence the Saints of God, out of their love to Jesus Christ, do use to set Jesus Christ above all; *his name also shall be above every name.* Princes in their Proclamations, Charters, and Grants, set their names in the beginning, on the top, as *James by the grace of God King of England, &c.* Subjects do alwayes use to subscribe their names to their Wills, Letters, Leases in the bottome: Both the Old Testament and the New, wherein the Will of God is contained, have the name of God set down in the beginning, as *In the beginning God created, &c.* Gen. 1. 1. *In the beginning was the Word, and the Word was with God, and the Word was God,* Joh, 1. 1. It is good to set Jesus Christ above all, for he is the *summa totalis* of all our comforts. The Grecians set the *summa totalis* of their bills of accompt in the top of the page, as we do in the bottome. Christ and riches, Christ and honors, Christ and liberty is the totall sum of all we enjoy. Let us make Jesus Christ our *Generalissimo*, Commander in chief, Prime, Supreme, All in all, set him above all.

1. Above all comforts and outward contents. Like those brave *Germane* Ladies in a siege; who when the Emperor at the surrender of the Town gave them liberty to carry with them what they could, but excepted the men, who were to stand to his mercy; left all their gold and silver, with their rich jewels, and took up their Husbands, and carryed them out with them. Let us leave all, so we may enjoy Christ. *Let 2 Sam. 19. Ziba have all (saith Mephibosheth to David) so that the King return.* Let the men of the world have all the wealth, though we be impoverished; let them have all the honour and friends, though we be disgraced and forsaken, so Jesus Christ may rule in us, and rejoyce over us, and be all in all to us.

2. Set Jesus Christ above all the men and means of any good. Men are apt to make idols of such as have been instruments of their outward peace and happinesse: Christ will admit of no corrivals, he will be all or none. When *Tiberius* the Emperour of *Rome* sent to the Senate, and required that the Image of Christ might be set up in the Capitoll, they returned this answer from their Priests, that if he were set up, all the other Images of their gods must down; if *1 Sam. 5.4.* Jesus Christ be set up, all our Idols must fall, our Dragons will fall before the Ark.

3. Set Jesus Christ above all your duties, parts, gifts, and abilities. Your selfishnesse
proves

proves often your greatest prejudice. Like the viper in *Paul's* bundle of sticks, which he brought in to make a fire and warm his fingers with, would sting you to death,

A&. 28. 3. did not God in mercy prevent the mischief. If you compose your selves with such sparks, you shall lie down in sorrow, if God be not more gracious to you. In all your duties

2 Sam. 12. 30. therefore it is best to do as *Joab* did, when he had won *Rabbah*, he sent to *David* to take the Crown; and good reason, for all the men and means, the money and ammunition were *David's*. So here, all your sufficiency is from Christ, you can do all things through

Phil. 4. 15. Christ that strengthens you. Let him therefore go away with the Crown. Be not like proud

Eft. 6. 8. *Haman*, whom nothing could content, but the royall apparell, the royall horse and crown. Christ will part with any thing to you but his crown, but his glory; take heed of usurping that. What part or member of the body soever is used in getting the victory, by the consent of all the head is crowned: However you speed, let Christ have the crown.

When *Cæsar* and *Bibulus* were Consuls, *Cæsar* did all, *Bibulus* did nothing, being overawed by *Cæsar*: whereupon the Wits of *Rome* would in jest subscribe their Letters, *Julio & Cæsare consulibus*: Do you so, if through the grace of Christ you can bear afflictions patiently, perform duties fruitfully, pray with heart, confesse with sorrow,

beg

beg with life, hear with fruit, say, we can do all things by Jesus Christ assisting us.

2. Observe how all good things are bestowed upon you, continued to you, by the Promise certainly. All providences to a gracious heart, are but as so many fulfillings of promises. Carnall men have nothing but by common providence; but whatever this man hath, he enjoys by speciall promise; so that his peace is the peace of promise, his liberty the liberty of promise, his deliverance the deliverance of promise. Labour therefore to see every comfort you have noted in your Journal, conveyed to you in and by a promise. Thus did *Joshua*, who when the people were settled in the Land of *Canaan*, told them, that they knew in their hearts and souls, that not one thing had failed of all the good things which the Lord their God had spake concerning them, all was come to passe. It is good to observe how Gods judgements are executed upon transgressors, according to his Word, and to say as *Jehu* did, when the fiercenesse of Gods wrath was poured out upon *Ahab* and *Jezabel*, *This is the burthen that the Lord laid upon him, and this is the word of the Lord that he spake by Elijah the Tishbite*. When we see Adulterers brought to shame, and a morsel of bread, say, This is according to the Word of the Lord, who hath said, *Whoremongers and adulterers God will judge*. When ye see swearers, and blasphemers, and perjured per-

persons, punished with a stroke from heaven, say, This day is this Scripture fulfilled in our eyes, *Exod. 20.7.* *God will not hold them guiltlesse that take his name in vain.* But it is far more comfortable to see all good things bestowed according to a promise, and to be able to say as *David, Psa. 119.65.* *Thou hast dealt well with thy servant, O Lord, according to thy Word.* So did *Solomon*, when he sate upon the throne of his Father *David*, *Blessed be the Lord God of Israel, who hath fulfilled with his hand that which he spake with his mouth.* And again in the same prayer, *2Chr. 4.10.* *The Lord hath performed his word that he hath spoken, for I am risen up in the room of my Father David, and am set on the throne of Israel, as the Lord hath promised.* We talk much of Providences, and indeed we are apt to make Providences to serve our turns; as *Jonah*, though a Prophet, and a good man, when he was sent to *Nineveh*, and not willing to go upon that Embassage, but to *Joppa*, and finding a ship going to *Tarshish*, *Jonah 1. 3.* Oh surely (thought he) here's a providence, God would have me now go rather to *Tarshish*, so providence leads me; and indeed this is a great part of the Religion of our time, here was a providence, and there was a providence; yea, a continued series of providentiall actings: but no man asks, Where is the Precept requiring, or the Promise encouraging? He that walks by common providence, without a speciall Precept to guide him, or singular Promise to comfort him, walks by a dark Lant-

Lanthorn, and will finde that his successes will prove but pitfalls in the conclusion, and will fall short of an happy issue; according to that saying:

———*Careat successibus opto
Quisquis ab eventu facta notanda putat.*

But let every wise man observe how his successfull proceedings are fruits of a Promise.

So did the Virgin Mary; God hath holpen his Luk. i. 54
servant Israel in remembrance of his mercy, as he 55
spake to our Forefathers, Abraham and his seed
forever. So did Zachariah; God hath raised up 69,
for us a horn of salvation in the house of his ser- 70,
vant David, as he spake by the mouth of his holy 71.
Prophets, that we should be saved from our ene-
mies, and from the hands of all that hate us; to
perform the mercy promised to our Fathers, and to
remember his holy covenant. Go you, and do
likewise; see how Promises run out into
Providences. As, when we see a sincere
course of life blessed; say, This is according
to Gods Word, who hath said, *No good thing* Psal. 84. 11.
shall be wanting to them that walk uprightly. When
you see the children of honest godly parents
prosper, you may see the promise that day
fulfilled, which saith, *The righteous walks in* Prov. 20. 7.
his integrity, and his children are blessed after
him.

Now that we may do this, that we may
the better discern in what channel, by what
promise such a comfort flows in to us,

four things would be skilfully attended :

1. Endeavour to sort the promises, and to know their several kinds. Some are absolute, some conditionall ; some are generall, some are particular, made to some persons ; some for this life, some for the life to come. *God-
1 Tim. 4. 8. lineffe* (saith the Apostle) *bath the promises of this life, and of that which is to come.* Some promises are encouragements, as 1 Cor. 5. 20. Some are comforts, as 1 Cor. 10. 13. Some bring rewards, as Psal. 84. 11. Some contain priviledges, as Joh. 1. 12. Tradesmen sort their commodities, by which they live ; so should believers promises to which they trust, and from which they have all..

2. Be sure you understand the language of the Promise. Take heed that the Promise give not an uncertain sound, nor let the promise be a *Barbarian* to you. Let the promise be cleered to you. Christ was very near *Joh. 21. 15. to Mary Magdalen*, when he appeared to her after his resurrection, but she thought he had been the Gardener.

As for example :

2 Cor. 6. 17. Touch no unclean thing, and I will receive you. This promise is neer to us, but few understand what it saith. *Touch not;* that is, be not married to your lusts, be not wedded to your wills, but bedivorced from every evill way : Scripture is the best interpreter
1 Cor 7. 1. of Scripture, another text will open it : It is not good (saith the Apostle) *as the case standeth*

deth, for a man to touch a woman; that is, to be married.

Take another instance :

He that confesseth and forsaketh his sins shall Pro. 28. 13.
have mercy; that is, he that forsaketh his sins,
as the young married woman leaves her Fa-
ther and Mother, and is joyned to her Hus-
band; that is, she leaves them in regard of
communion with him, for she must now
live with her Husband, in regard of subje-
ction to them; for her desires must be subject
to her Husband, and he must rule over her : So the
soul leaves his sin in regard of communion
with it, subjection to it, as formerly; and
now saith to Christ, as Paul did when con- A&. 9. 6.
verted, *What wilt thou have me do?* How few
understand the language of that promise,
Heb. 13. 5. *I will never leave thee, nor forsake*
thee? Where there are five negatives in the
Originall, 'Οὐ μή σε ἀνῶ, ἔδ' ἔ μή σε ἐγκαταλίπω.
I will never never never never never leave thee.
With the Latines two negatives do more
strongly affirm, with the Grecians they do
more firmly deny. That you may thus un-
derstand the language of the promise; Let Col. 3. 16.
the word of Christ dwell plentifully with you;
nay, in you, in all wisdom. The good word
of the Lord should be your *Vade mecum*, your
companion, you should have the pro-
mise alwayes with you, as Saul his spear
and his cruse of water at his beds head.
Let it lead you walking, watch with
G 2 you

you sleeping, talk with you waking. By this means it will be cleared to you.

3. Endeavour to understand well the extent of Promises, their latitude, and what their boundaries are; that is, know how much they dish out unto you, how far they will go with you: If the promise will go but a mile, do not compel it to go twain: Some promises are made to particular persons, and will not reach you, as the promise to *Abraham* of a childe in his old age. Sometimes a particular promise will go farther, as that to *Joshua*, *I will never leave thee nor forsake thee*. Which *St. Paul* makes use of as a good motive to young married persons to take heed of covetousnesse, and be content; For he hath said, *I will never leave thee, nor forsake thee. No good thing shall be wanting to those that walk uprightly*, is a promise that must be considered with boundaries and limits. This shall be fulfilled in Gods time, in Gods measure, after his manner, and by his means, and according to your capacity, *secundum modum recipientis*; the head is more capable of blood and spirits then the little finger, a Pottle-pot will hold more then a Pinte: Some man can use abundance of honor and wealth, better then you can (it may be) a low and a mean condition.

4. Be skilfull in the method of applying promises. A methodicall way is a successful way. Therefore, be sure you make good
the

the main promise, and then the rest will follow : *I will be thy God*, is the main promise, the summe of all promises. Can you say as *David*, *Thou art my God*? You may say then, *The Lord is my rock, my fortresse, my deliverer*. Psal. 18. 2.
Can you say as the Psalmist, *I am thine*? You may then say, *Save me, sanctifie me, deliver me, provide for me according to thy Word*. & 119. 94.
God that by promise hath given us his Son, cannot but fulfill every promise to us, according to our necessity. There can be no limit in that love, no bound nor bottome in that bounty. If *Pharaoh* will give *Jacob* and his family *Goshen*, the best of all the Land of *Ægypt*, to dwell in, he will provide for them wagons and victuals for the way. If you be justified by the death of Christ, you shall certainly be saved by his life. So the Apostle argues. Primitive acts of Gods grace, are engaging acts; there was no reason that a sinner should be justified, but there is a great deal of reason that a justified person should be saved; if God will take you as his owne, he is bound to make you as his own for ever. Gen. 45. 19, 20. Rom. 5. 10.

3. Observe how all those good things mentioned in your Journall, are dispensed to you by the creatures sensibly. There is a vast and infinite distance betwixt God and man, majesty and meannesse, and therefore we enjoy him, and receive good from him by men and means. All things both in heaven and earth are at his command. All

Psal. 50. 10. creatures are his, and for our service; not
 onely the cattle of a thousand hills are his,
Ex 95. 4. but the strength of those hills are his also.
 In all which observe Gods wisdome and
 goodnesse in this threefold choyce.

I. His wisdome and goodnesse in the
 choyce of the instruments. Why this man,
 and that means, rather then any other? God
 often chooseth where man leaves, and
 leaves where man chooseth. He is wiser
 then the wisest, and better then the best.
 Of all the Sons of *Jacob*, who would have
 thought of *Joseph*, the youngest, and sold
 by his Brethren; that he should have proved
 the instrument of preserving his Father
 and his family from perishing in the famine,

Gen. 50. 20. and providing for them a dwelling place in
 the Land of *Ægypt*? And yet God made
 choyce of him. Amongst all the Sons of
Jesse, even *Samuel* the Seer would not have
 chosen *David*, the youngest, and the least
 regarded, and therefore set to keep the

I Sam. 16. sheep, to be the man whom God would
13. anoint amongst his Brethren, to be King
 of *Israel*: And yet God made choyce
 of him, and leaves *Eliab*, and *Shammah*, and
Abinadab, though proper persons, great
 Souldiers, and prime Courtiers. When this
David was sent by his Father into the Camp
 to visit his Brethren, none would have judged
 him a fit man to encounter with *Goliath*, yea
 even *Saul* himself could not believe it; *Thou*
art not able (saith he) *to go out against this*
Phili-

Philistine, to fight with him; for thou art but a youth, and he is a man of war from his youth. 1 Sam. 17. 33.

And yet God chose him as the man that should slay that Giant, and save *Israel* that day. *Jethro* a *Midianite* shall give good counsel to *Moses*, and *Gideon* shall be fetcht from the threshing floor, and made Captain Generall over all the forces of *Israel*; he shall save them from the hands of the *Midianites*, and that with three hundred men alone. This God doth, not onely to magnifie his power and wisdom, whose wayes and thoughts are above ours, past finding out; often secret, but alwayes just; but to check the haughty thoughts of proud man, who is ready to limit the holy one of *Israel*, and to conclude, that if God go not his way to work, that cannot be effected, which is promised and expected.

It was the fault of good *Melancthon*, though a man of excellent parts, and very serviceable for Christs cause, who was extreme pensive, for fear of some sad issues of the great meeting at *Auspurge*; who though very humble, yet had this pride; his projects must like the counsels of God unerringly and unchangeably stand, or the cause was lost; whereupon *Luther* wished *Spalatinus* his friend to exhort him, yea charge him in his name, *Nefiat Deus*, that he make not himself a god.

It was (as some have observed) the proud humour of *Ferdinand Alvares Duke de Alva*, to neglect the advice of others, if beneath him, though never so good; and would rather

ther stumble then beware of that block that another had warned him of, because he scorned the instrument. Such an one was *Cardinall Matheo Langi* Archbilhop of *Saltzburg*, who at the Diet of *Ausburg* confessed that the reformation of the Masse was needfull, that liberty of meats was convenient, but that *Luther* a poor Monk should reform all, and tell them what was to be done, must not be endured. But he that walks much with God, and observes him in the wayes of his providence, shall in his owne experience finde that he receiveth least from those from whom in reason he might expect most, and most oftentimes from those from whom he could expect nothing. Even the *Ægyptians* shall favour the *Israelites*, and lend them jewels of silver and gold for their better accommodation in their journey. It was the Lord indeed that gave them favour in the eyes even of their enemies. The very Ravens in a famin shall bring *Elijah* food morning and evening; and when that means fails, a poor Widow shall provide for him, when never a Prince nor noble Lord in *Israel* did bear so much love to the Prophet, as to sustain him in that extremity. *Ebedmelech* the *Æthiopian* is very kinde to *Jeremiah*, and through his interest with the King, works out his enlargement: When his own Countrey-men cast him into the dungeon, *Nebuzaradan* by the commandment of *Nebuchadnezzar*,
King

Exo. 11.13.

Jer. 38.6,7.

King of Babylon, delivers *Jeremy* out of prison, & gives him liberty to go whither he please, when *Zedekiah* his own King shuts him up in prison. It is an excellent rule, therefore I wish all that fear God to observe it. Use means, love prayer, and trust God; which was well implied in that embleme of some Heathens: A man with his hand on the plow, but his eye in heaven. *There is no restraint with God*, saith *Jonathan* to his Armour-bearer. If there be many means, God must blesse them; if but few means, he can multiply them; if they be contrary means, he can use them; if there be no means, he can create them, or work without them: He it is that appoints all means of our good: He gives virtue to those means that he appoints, he draws out that virtue that he gives, he blesseth that virtue that he draws out, and by the finger of his providence points us to the use of those means that he will blesse; and in the want of all will work wonderfully for our good. In the Creation, God had light without Sun, Moon, or Stars. He made the earth fruitfull, and caused every plant to flourish when there was no rain, nor any man to till the ground, and could finde out an help for *Adam* that was most meet, though he could not.

Jerem. 32. 3,
39, 11.

1 Sam 14. 6.

Gen. 2. 5,
20.

2. Observe Gods goodnesse in the choyce of the time. As God doth all things well, so he doth all at the best time. The greatest things that God hath done in the world,

world, he hath done for his Church; and the greatest things that God hath done for his Church, he hath done as by the most unlikely instruments, so at the most unlikely time; and yet those instruments were the best instruments, and that time the best time. The *Ægyptians* had wont to picture Time with three heads. *Time past* with the head of a greedy wolfe, as one that had devoured much time. *Time present* with the head of a crowned Lion, triumphing in the enjoyment of the present time. *Time to come* with the head of a dog, fawning on that which is to come. But all our times are in Gods hands (and in better hands they cannot be) our time to come into trouble, our time to continue in trouble, and our time to come out of trouble, is at his dispose. God seldom comes at our time, alwayes at his owne. And if deliverance from dangers, successe in our endeavours, supply of our wants had come sooner or later, it had not been so good for us. Christ is said

Gal. 4. 4.] to be sent at the fulnesse of time, or at the full time; so called, because it was just that

Exo. 12. 41. time that God had designed. *Moses* was sent to deliver *Israel* out of *Ægypt*, at the full time, though the tale of bricks were doubled, and their burthens encreased; and at the end of 430 years, even the self-same day as it was promised, it came to passe that all the hosts of the Lord went out from the Land of *Ægypt*. Christ came to his Disci-
ples

ples when they were distressed by a storm at Sea, in the best time, though it were at the fourth Watch in the night, and they most in danger. Our extremity is Gods opportunity to magnifie his wisdome and goodnesse to us; when we are worst, God is ever best; when we are at our wits end, then he makes the storm a calm, and brings us to our desired haven. When we know not what to do, he knows how to deliver.

Three persons Christ is said in the Gospel to have raised from the dead; one was dead, but not carryed out, and that was *Jairus* his daughter. A second was dead, and carried out, and that was the widows Son of *Naim*. A third was dead, and carried out, and buried in the grave, where he had lyen foure days, so that he began to stink, and that was *Lazarus*. All these he raised at his owne time, and that the best time. He works as wonderfully in raising converts from the grave of sin. Some are dead, but not carried out; these are civill persons, who are dead in sin, but more modest and moderate, whose disorders are not so notorious, and in the publick view of the world; if they be drunk, they are drunk in the night. Some are dead, and carried out; these with *Absalom* will play their pranks on the house top, that are almost in all evill in the midst of the congregation and assembly. Some are dead, carried out, and buried;

Matt. 14. 29.

Psa. 107. 29.

Mar. 5. 41.

Luk. 7. 14.

Joh. 11. 39.

2 Sam. 16.

22.

Prov. 5. 14.

ried; whose filthy lives stink in the nostrils of God and men. And yet when Gods time is come, if he speak but the word only, *Lazarus come forth*, they shall live in his sight. Even *Manasseh* the bloody, and *Mary Magdalen* the filthy, and *Paul* the persecuter, shall be converted.

In all our tribulations, both Nationall and Personall, it is good to wait on God; who can and will at his owne time deliver our persons from trouble, and our Nation from the grave of sorrow; yea, even when our bones are dead and dry, and scattered; he can then prophesie over us, and cause a gracious resurrection, but we must wait till his time come, as the eyes of servants upon their Masters, until he have mercy upon us. We are all for the time present, we would all be Masters, no servants. Wilt thou now (say the Disciples to our Saviour after his resurrection) restore the Kingdome to Israel? Who answered them, It is not for you to know the times and seasons that the Father hath put in his owne power. And it is good to wait:

Lam. 3. 26. 1. It is *bonum honorandum*, an honorable good. Happy are these thy servants (saith 1 Kin. 10. 8. *Sheba's Queen*) that stand continually before thee, O King Solomon. But a greater then Solomon is here.

2. It is *bonum utile*, a profitable good. The longer we wait, the better we speed. *Abraham* waited long for a Son, *Hanna* waited long for a childe; so did *Zachary* and *Elizabeth*, and

and had they not all a most gracious issue?

When two Monkes came to King *Will. Rufus*, to buy an Abbots place, and endeavoured to out-bid each other; a third Monk that came to wait on them, was asked what he would give, and answered, Not a penny, I came to wait on him that shal have the place: upon which he gave the waiter the place.

3. It is *bonum jucundum*, a pleasant thing to wait: For all Gods wayes are wayes of Prov. 3. 17. pleasantnesse, and all his paths are peace.

4. It is *bonum equum*: It is most just that we should wait upon that God that would Jer. 30. 18. wait upon us, that he might be gracious unto us.

Some Historians have made this difference betwixt *Charls* King of *Sicily*, and *Fabius* the *Romane* Generall; the first staid till the opportunity was past, and so lost all; the second waited till the time came, & *cunctando restituit rem*, by waiting the fittest season, he restored the Common-wealth to her former beauty. *I had fainted* (saith the Psalmist) Psal. 27. 13. unlesse I had believed to see the goodnesse of the Lord in the land of the living. But he adds by way of advice to others, *Wait on the Lord, be of good courage, and he shall strengthen thy heart. Wait I say on the Lord.* Waiting is nothing else but faith and patience and hope lengthened out to Gods time.

3. Observe Gods wisdome and goodnesse to you in the choyce of the measure;

sure; just so much comfort in the creature, and no more. He it is that gives us our daily bread, that feeds us with convenient food, that is, an allowance fitted to our size and stature, a proportion suitable to our condition. A crust of Gods carving is better then a banquet of our owne providing. I
 Psal. 37. 16. am sure that is true that the Psalmist hath taught us, *A little that a righteous man hath is better then the riches of many wicked ones.* Because that little is Gods allowance. Plentiful provisions have oftentimes large bills of accompt. How hard a matter is it to enjoy much, with an *Omnia bene*! Many rich owners are like weary Sumpter-horses, who having travelled all day under the burthen of some great treasure, at night lie down in a foul stable with gall'd backs: so these at last are laid down in their graves, with galled & distressed consciences. And if it so fall out that their spirits are quiet, that the tears of the oppressed do not cry out against them, yet high places are slippery, and great estates lie open to the blasts of envy and malice. It is as great a mercy to be able to want that patiently, that God denies justly, as to use that wisely that God bestowes bountifully. Gods measure is ever best; so much health, and no more; so much liberty, and no more; so much riches, and no more; so much content in a wife, so much comfort in a childe, so much love from a friend, and no more. It may be our neighbour hath ten talents,
 and

and we but two, Gods allowance is ever best; beg we for our daily bread, but let God be our carver. *Joseph* thought that his good old Father had been mistaken when he laid his right hand on *Ephraim's* head, who was the younger; and his left on *Manasseh*, who was the elder. And we are ready to entertain hard thoughts of God, who oftentimes layes an heavy hand upon his Saints, that are his first-born, and is very open-handed to others. *I was envious at the flourish* (saith the Psalmist) *when I saw the prosperity of the wicked, when all the day long I have been plagued, and chastened every morning.* But God is wise, and knows what is best. Some live upon their lands, and some by their labours, and some by both; some live upon their trades, and some by alms, and some upon their friends. God often teacheth his by the want of some mercies how to value others, and to be thankfull for them, and fruitfull under them. Fulnesse is the bane of thankfulnesse, and want a good antidote against wantonnesse. I am sure surfeit kills more then famine; more birds are taken with a net, then slain with a gun. The roaring of the Canon is good Rhetorick to commend peace, and that Spring is usually most pleasant that is ushered in by a sharp Winter. Yea further, the meanest condition is sometimes the safest. *Iob* on the dunghill speeds better then *Adam* in Paradise. *David* with his sling and his stone hath better successe

Gen. 48.18.

Pl. 73.3,14.

1. Sam. 17. ceste against *Goliab*, then he could have expected in *Saul's* brave armour which he had not proved. And I am sure a poor man on foot may get to heaven as soon as the rich on horseback. God grant I may go to heaven on foot (saith good Mr. *Welsh*) when he saw the Bishop of *London* ride in all state to the Court. I have seen a great Lord in his Coach drawn with six horses, stayed at the turning of a street either by a Carman or a Colliar, when many a poor man on foot hath slipt by, and got safe home. We are apt to think those men that have most wealth are of best worth, and we usually call them the best men of the Parish, and our betters. Like ignorant people that judge those Luminaries of heaven, as the Sun and Moon, to be the greatest, because the lowest; when *stellæ primæ magnitudinis* seem lesse, but are not, because higher. The things of this world are such as commonly the best want them, and the worst have them, and they are often reserved for their owners, to their hurt. *Dantur bonis ne videantur mala, dantur malis ne videantur summa bona*: They are sometimes given to good men, lest they should seem evil; sometimes to wicked men, lest they should seem the chiefest good things. Some have lost their fingers for their gold rings, some their lives for their purses, others their souls for their mammon. Many Papists in the *Parisian* Massacre were butchered with the Protestants for their wealth, which made them

Huge

Hugonots. Naboth's vineyard was his greatest fault, not blasphemy against God and the King. It was his land that cost him his life. Sir John Cornwall Lord Fanhope at his death durst say, that not himselfe, but his brave house at *Amptel* was guilty of treason. *Solon* told *Cræsus*, when he shewed him his great treasure of gold, If your enemies Iron be better then yours, he will carry away all your gold; and so it fell out afterward. *Silver and gold I have none*, saith *Peter* to the lame man. *All these things will I give thee*, saith the Devil to Christ. If these things were so very good, as the world judgeth them to be, *Peter* should not have wanted them, nor would the Devil ever have offered them. *In sublimitate metus, in mediocritate quies*: A mean condition hath safety, when high places are full of fears. The poor of the Land of *Judea* are spared by *Nebuchadnezzar*, and left behinde to till the land; when *Zedekiah* the King had his eyes put out, his Princes slain with the sword, and the wealthy carried into captivity. *Mediocria firma*; a middle estate betwixt poverty and riches, food convenient for us, which the Wise man prayed for, is the more secure, when excesse hath danger. Which made *Scipio Africanus* say, when he was required to joyn with the Priest, who prayed for more encrease to the *Romane* State; No, our State is rich enough, I will rather pray the gods to keep and continue what we have.

H

How

How many when they have found their blood too rank, have been at the charge with a Chirurgeon to let some out ?

However God deal with you, whether he give you more or lesse, it will be your wisdom to hold these three conclusions fast :

1. Conclude, that if God did see you fit to use more, he could and would afford more. Are you straightned in outward comforts ? It is not because there is any want in God, the want is rather in your selves. So much God told *David* by *Nathan* the Prophet; *I anointed thee to be King over Israel, and delivered thee from the hand of Saul; and I gave thee thy Masters house, and thy Masters wives into thy bosome; and gave thee the house of Israel and Judah: and if that had been too little, I would moreover have given thee such and such things.* He saith to every childe of his, as *Ephron* the *Hittite* said to *Abraham*, when he came to buy the field and the cave in *Machpelah*, to bury his dead in; *The land is worth 400 shekels, but what is that betwixt thee and me?* What are riches, and honour, and peace, and liberty ? They are indeed of great value, but they are little betwixt you and me, who am a great God, and have given you my Son; and can there be any limits in that love? any bounds or bottome in that bounty ? I am a great God, and can do more for you then you can ask or think, and that exceeding abundantly. When one,
and

2 Sam. 12.
7, 8.

Gen. 23. 15.

and he a poor man, asked *Alexander* a penny, he told him, it was too little for him to give; whereupon he asked a talent, he then told him, it was too much for him to beg. But of God we may say, he loves to give above our petitions, yea, our thoughts, and that very bountifully. *Jacob* confessed so much Gen. 48. 11. to *Joseph*, *I had not thought to have seen thy face; and loe, God hath shewed me also thy seed.*

2. Conclude, that it is a rich mercy when your mindes are conformable to your means; and should your means come up to your mindes, it might be a misery. In every estate to be content, requires not an ordinary measure of grace; *St. Paul* attained to it, but he had learned so to do. Phil. 4. 12. It is an hard lesson, we had need to take out that lesson betimes. Yea, it is hard to learn to be contented, to be full, and to abound; for commonly they that have most are the most discontented persons; and the more they have, the more they would have. *He* Eccl. 5. 10. *that loveth silver (saith Solomon) shall not be satisfied with silver; and he that loveth abundance, with encrease.* Whence one told *Alexander*, that had he the Eastern Empire in one hand, and the Western in another, he would not be contented. Whereas on the other side, *Diogenes* the *Cynicke* housed in his tub, and making even with his victuals and the day together; being invited to a great feast, could say, I had rather lick salt at

Athens, then feaft with *Craterus*. It is reported of one of the old Philosophers, that when he saw a Prince going by, with the greateft pomp and ftate that might be, he faid to fome about him, See how many things I have no need of. He that hath food and rayment, and is therewith content, may fay with *Cato*, (as *Aulus Gellius* reports of him) *Si quid est quo utar utor; si non scio quis sum, mihi vitio vertunt, quia multis egeo; & ego illis, quia nequeunt egere.* I have neither house, nor plate, nor garments of price in my hands; what I have, I can use; if not, I can want it: Some blame me, because I want many things; and I blame them, because they cannot want. And it is not strange that herein a Heathen should go beyond a Christian.

3. Conclude that God hath many wayes to throw these things in upon you, if he see them good for you; and as many wayes to take them from you, if he perceive they prove hurtfull to you. He that can blesse a little, can blast a great deal. He can raise you up on high, and bring
 Job 42. 11. you downe again. *Job* one while was the greateft man in all the East, and in a short time stript of all; and again, the Lord blessed the latter end of *Job* more then his beginning; who gave him twice as much as he had before. You are but Tenants at will to the great Landlord of all the earth; and all you have are but moveables. To be able

able to bear extremities of heat and cold, discovers a strong constitution; such were our *Henry the fifth*, King of *England*, and *Gustavus Adolphus* King of *Sweden*; of whom it is reported in the History of their Lives and Wars, that no weather, of heat, or cold, or wind, or storms, came amiss to them. I am sure it is an argument of a very gracious heart, that is strong in the Lord, and in the power of his might, to be able to bear comfortably severall conditions, even in their extremes. This may be seen in *Joseph*, who of all the twelve Patriarchs is only mentioned with honour amongst those famous believers in *Heb. 11*. To day he is his Fathers darling, the Son of his love, and none greater in that family then he, to morrow he is sold for a slave by his owne Brethren, and carried into *Ægypt*. Now he is advanced by *Potiphar*, one of the prime Peers of that Kingdome, and none greater in that house then he: By and by a jealous Husband at the complaint of his beastly Mistress, casts him into prison, where the irons entred into his soul: Not long after that he is advanced by King *Pharaoh* to great honour, even as high as Subjection could permit, or Sovereignty endure, for onely in the throne the King would be above him. And in all these turns and changes *Joseph* kept his integrity. In the Countrey, and in the Court; in the Prison, and at the Palace, *Joseph* was sincere

and faithfull; neither did his low estate deject him, nor the high fail of honor and greatnesse overwhelme him, but he kept upright in both. Now as affliction cometh not forth of the dust, neither doth trouble spring out of the ground, as *Eliphas* told *Job*; but from on high: So promotions come neither from the East, nor from the West, nor from the South, but God is the Judge; he putteth down one, and setteth up another.

CHAP. V.

The manner how a Journall or Diary is to be used, according to the rules of Practise.

AND thus far of the rules of Observation. We come now to the rules of Practice, which are to be followed, for the better improvement of such a Journall or Diary; and they are these twelve.

1. Look often into this Journall, and read it over: Of all employments in the world, a studious is the most ingenuous; wherein the understanding, judgement, and memory, the most noble faculties of the soul,

soul, are principally imployed: Of all studies the study of History seems to be most excellent: Hence even the Scripture it self is for a great part Historicall; that the hearts of people might be the better taken with it, and delight in it: Of all Histories, the History of mens Lives is the most pleasant: Such History, amongst many commendations that may be given to it, this is not the least, that it can call back Times, and give life to those that are dead; & like a Landskip give a lively discovery of the actions of the Grandees in former ages. But of all Histories of Lives, I should think, the History of a mans owne Life (even out of common principles of self-love) must needs be most acceptable. To be able to read our Lives even from the wombe to this present moment; from the cradle, within some few dayes of the grave, would surely be a study as profitable as delightfull. It seems that *Jacob* had some skill in the art of memory, though he wrote not such a story; who when he prayed unto God that he might be delivered from the hands of his Brother *Esau*, that he might the better prevail with God, he argues from the experience he had of his former goodnesse, and gives him a brief narrative of his life, in some particular passages of providence; *With my staffe I came over this flood Jordan,* Gen. 32. 10. *and now I am become two bands.* And questionlesse this duty was taught every *Israélite*, who when they came yeerly to offer

their basket of first-fruits to the Lord, did use to run over a short history of their Fathers lives (wherein their condition had been wrapped up) in these words: *A Syrian ready to perish was my Father, and he went downe into Ægypt, and sojourned there with a few, and became there a Nation great, mighty, and populous: And the Ægyptians evill intreated us, and laid upon us hard bondage; and when we cryed unto the Lord God of our Fathers, the Lord heard our voyce, and brought us out of Ægypt into this Land, &c.*

Deut. 26.5, **Est. 6. 1,2.** It is reported of *Abashuerosh*, that one night when he could not sleep, he sent for the Book of the Chronicles of his owne Kingdome, and they were read before him: Now of all the parts of that History, that which concerns things done in the time of his Reign was principally chosen; wherein was written what good service *Mordecai* did him in discovering the treason of *Bighthan* and *Tereſh* against him, which probably was most acceptable to him, as may appear in the sequel in that History.

Tamerlane the most victorious Emperour of the *Tartars*, the night before he fought that fatall battle with *Bajazet* the *Turkish* King, having cast himself upon a rich carpet in his pavillion, called for a Book, wherein was contained a history of the Lives of his Ancestors; which he used often to read for this end, that he might the better imitate that which was worthily done by them, and learn also to decline such dangers as they
by

by their oversight had fallen into. And surely such Histories of our Fathers are but next dore to our owne, and may provoke us to look into our owne lives with more care and caution. And I am assured, to read a story of our owne lives, would be a study (next that of the holy Scripture) as pleasant and profitable as any.

2. When you have read over this Journall, and seen what you have, cast up also all your wants, and see what at present you stand in need of. When *Israel* and his family went down into *Ægypt*, it was fair weather all the way, they had rich provision for their journey. *Joseph* his Son came out to meet him in great state, and they were received into *Goshen*, the best of all the Land of *Ægypt*: But when *Israel* went out of *Ægypt* towards *Canaan*, they met with many storms, their wants were great, their enemies mighty, their dangers grievous; a red Sea, a howling Wildernesse, bloody *Amalekites*, and fiery Serpents were in their way. So falls it out with any Christian; who, though whilest he walked in the broad way, that leads to more then an *Ægyptian* darknesse and bondage, he had no cause of complaint, but all went well with him; yet when he set his face to heaven, and walkt in that narrow way that leads to life, then found that his wants were many, and his temptations great. The best, even in the midst of their abundance, have their just complaints,

complaints; and he that hath most, hath not all. One man hath wealth, but no honour, he is under a cloud; another hath wealth and honour, but not a dayes health scarce in a moneth; a third hath all these, but not a childe. The life of the best is like a shuttle-cock kept up a while betwixt two battle-dores, and at the last falls to the ground: Betwixt prosperity and adversity, good dayes and evill, light and darknesse, our lives run on, and at the last we are laid in the grave.

The *Germanes* have a proverbiall saying of the three Princes Electors, that the *Palisgrave* hath the honour, *Brandenburg* the land, but the Duke of *Saxony* the money.

Gen. 2. 17. No man hath all. Even *Adam* in Paradise was taught to want something, he must not eat of the tree of the knowledge of good and

Josh. 1. 1, 2, 7, 13, 15. evill. *Moses*, one of the five grand favourites of heaven, called in one chap. five times the servant of the Lord. And to be a servant of God is a great honor; *Deo servire regnare est*, To serve God is to reign. And yet *Moses* must not go into the Land of *Canaan*, though he begg'd hard for it: Let it suffice

Deut. 3. 25. thee, (saith God to him) speak no more to me of that matter. I know no man that enjoys that abundance of all good things, but I may say to him as our Saviour to the

Mar. 10. 21. young man in the Gospel, One thing thou lackest. If the possession of many things make us proud, God knows how by the want

want of one thing to keep us humble. Oh be sure that one thing be not that *one thing necessary*; namely, *faith*, by which we may see God in all, enjoy God with all, and love God above all.

3. In the midst of all our wants, reckon how many wayes those wants are supplied with other comforts. God usually makes us a good amends, as *David* said to *Abisha*, when *Shimei* railed on him; *It may be God will requite me for this cursing this day.* 2 Sam. 16. 12. *Adam* may not eat of the fruit of the tree in the midst of the Garden, yet of the fruit of every tree in the Garden besides he might freely eat. Gen. 2. 16. If *Moses* may not goe into the Land of *Canaan*, yet his body shall have the most honorable buriall that ever man had; the Lord buried him, and no man knows of his sepulchre unto this day, and his soul went to heaven, which was far better. Deut. 34. 6. If we be straightned in outward comforts, and enlarged with spirituall graces; if we be weak in body, and strong in the Lord; if poor in the world, and rich in faith; if forsaken of friends, and God stands by us, we have no great cause to complain.

Travellers into forain parts will tell you, that those Countreys that are most Paganish, are most stored with gold and silver; and that those lands that are without those rich mines, have more of the knowledge of Christ and his wayes. One man hath

hath little to live upon but his labours, but he hath a very strong and healthy body. Many times the poorest men have most children, which some esteem a great blessing, though others look upon it as a burthen, and put it into the bill of charges. Even

Est. 5. 11. *Haman*, when he boasted before his wife and friends of his great wealth and honors, reckons the multitude of his children amongst his great preferments. If one childe be a blessing, then ten children are ten blessings.

Pf. 127. 4, 5. *Children of youth* (saith the Psalmist) *are like arrows in the hand of a mighty man; happy is the man that hath his quiver full of them.* And certainly many a man would willingly part with half his estate for the fruit of the loyns and wombe. If God send mouths, he will provide meat. *Aschur's* blessing was children, but God will provide for him and them. *Aschur* shall be blessed with children, (saith *Moses*) but let him be acceptable to his Brethren, and let him dip his foot in oyl; his shoes shall be iron and brasse; and as his dayes be, so

Deut. 33. 24, 25. shall his strength be: His bread shall be fat, (saith *Jacob*) and he shall yeeld royall dainties. Every childe that cometh into the world, commonly hath two breasts.

The like may be said of any other wants, and the severall wayes by which God is pleased to supply them very graciously to his; yea, sometimes to those that are without. It is said of *Galba* the Emperor of Rome, that he had a crooked body, but a good head; inso-

insomuch that one said of him, *Ingenium Galbae male habitat*: Galbo's great wit had but an homely habitation. *Aesop* was much deformed, but very wise; and *Erasmus*, a plain man, but a great Scholar. Such a man (and blessed be God there are many such) is but one story high in the world; but a very godly man, and high in Gods favour, and esteem of all his people.

To conclude, could any man live the dayes of *Methuselah*, and should all his way lie by Weeping-crosse; God reconciled in Christ, with the enjoyment of heaven at the last, would make amends for all.

4. Take great notice of the singular peculiar excellency of all Gods dispensations towards you above the world. Your waters are become wine, your gleanings are better then the vintage of the world. God Heb. 12. 7. dealeth with you as with Sons; the Servant shall have his wages, and it may be a livery, but the Son shall have better: He is the Saviour of all, but especially of them 1 Tim. 4. 10. that believe. Every passage of providence towards you, if you be the Lords, hath something more speciall in it. God hath choyce mercies for a chosen generation, peculiar favours for a peculiar people, hidden comforts for his hidden ones; that which eye hath not seen, nor ear heard, nor can enter into a carnall heart to conceive.

See this made good in three passages.

1. Such have ever what the world hath, and something more, an overplus; the meanest Christian may vie comforts with the greatest men of the world, as *Paul* sometimes with the false Apostles. *Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they Ministers of Christ? I am more; in labours more abundant, &c.* So a gracious heart: Are the men of the world honorable? So am I that am a Son of God, and a partaker of the divine Nature. Have they friends? So have I, that have union to, and communion with *Jesus Christ* and his members. Are they rich? So am I, that am rich in faith, and an heir of heaven; as poor, yet making many rich; as having nothing, yet possessing all things; as sorrowing, yet alwayes rejoycing. I can take more content in my tears, then they in their dayes of jollity. Have they health, peace, liberty, money? I am more; in comforts more singular, in promises more abundant. God deals with his and the world, as *Joseph* dealt with his Brethren; their sacks were all fill'd, and their money put into their sacks. But *Benjamin* shall have the silver cup, which proved a pledge of love at the last. All are bountifully feasted, but *Benjamin's* messe is best. God is good to all, but his owne shall have

2 Cor. 11.
22, 23.

Gen. 43 34.

& 45. 2.

have something over and above; riches, and the God of riches; honour, liberty, health, and a good right to them, with a gracious use of them; which the world never had. And not onely so, but in that salvation wrought for mankinde, by the death of Jesus Christ, Gods owne people have something morethen others; according to that of the Apostle, *He is the Saviour of all men, especially of them that believe.* 1 Tim. 4. 10. He saves all; that is, from that inevitable ruine the sin of *Adam* had involved them in, and making them salvable upon conditions of another covenant; so that now salvation is not impossible, as it was before Christ, but may be offered to any man, even the Jailor, a boysterous bloody fellow, upon condition of believing; according to the tenor of that commission, *He that believeth shall be saved.* Mar. 16. 15, 16. So that a speciall salvation is afforded to believers. *Christ was a ransom for all,* 1 Tim. 2. 6. but the Saviour onely of his body, Eph. 5. 23. He redeemed all from present ruine, but called, and justified, and glorified onely whom he knew before, and had predestinated to be conformed to his Image. He saves none thus, but those for whom he prayed, and he prayed not for the world. Rom. 8. 29, 30. Job. 17. 9.

2. Such, even in those outward enjoyments, have something more singular then the world; that little that a righteous man hath, is better then the great revenues of the

Psal. 37. 16. the wicked; their wealth is better, their liberty better, their honor better, their peace better then other mens. For they have these things & mercy with them, and a blessing upon them. They have these things, as by the same covenant, so with the same love that they enjoy Jesus Christ, and a little blessed is better

Gen. 26. 12. then a world enjoyed. It is said of *Isaac*, that he sowed his ground, and received an hundred fold, and the Lord blessed him. He waxed great, and grew on till he became very great; but the Lord was with him, and blessed him. Others have a bit and a whip, a crust and knock; rich and reprobate, honorable and damned. Abundance, and go ye cursed at the last. A little in mercy is abundance, and abundance with blessing is Gods plenty. And indeed, he that can blesse a little, can blast a great deal.

Gen. 4. 12. If *Cain* till the ground, and sow his seed, the earth is cursed to him, it shall not bring forth, or yeeld to him her strength. Hence the word in the Greek *ευλογία*, signifies both *bounty* and *blessing*; and indeed that is truly bounty that is thus blessed, **Rom. 15. 29.**
1 Cor. 10. 16. **2 Cor. 9. 5.**

3. God ever gives to his owne, satisfy-
 ing mercies, contenting goodnesse. No man
 but a childe of God could ever truly say
 as *Jacob* did, *I have enough, Joseph is alive.*
My redeemer liveth. There is much difference
 between the men of Gods hand, that are the
 men of this world, and the men of his heart;
 and

and there is as great a difference betwixt the filling of the belly, and the satisfying of the soul. *Thou fillest their bellies* (saith David, *Psal. 17. 14,* speaking of the men that are his hand) *with thy hid treasure; but as for me, I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness.* These outward things to the world is but a belly-full, and how soon is the belly emptyed? but *they that hunger and thirst after righteousness, shall be satisfied.* *Math. 5. 6.* God gives the world the worlds goods, but not the Saints goodnesse. He gives the world, as sometimes he did to *Israel,* their request, but sends leanness into *Psa. 106. 15.* the soul; a fat purse, and a fat heart; a whole estate, and a whole heart; a fat body and a lean soul; but he deals better with his own, he fulfils the desires of them that fear him. If he afflict them, he sanctifies their afflictions, or they are not satisfied. If he give to them, he gives them all things that concern life and godlinesse, or they are not satisfied. If he forgive them, he forgives all their iniquities, and remembers their sin no *Ier. 31. 34.* more, or they are not satisfied. Hence it is observable, that the Saints of God in the Old Testament, are ever mentioned in the Gospel with honor, but their faults and failings never remembred. *Ye have heard of the patience of Job* (saith James) so have we read *Jam. 5. 11.* something of his impatience, but that is quite forgotten. *Ye have read of the Faith of Abraham,* of the Grief of *Lot* for the

conversation of the wicked, of the Zeal of David, the Wisdome of Solomon, &c. But their sins are not remembred in the Gospel.

On the contrary, those wicked ones whose
 1 Joh. 3. 12. names are recorded in the Old Testament,
 Gal. 4. 29. are never mentioned in the New Testament
 Heb. 12. 16. but with some blot; as, Cain, who was of
 2 Pet. 2. 15. that wicked one; Ismael, the persecuter; Esau,
 Jude v. 11. the profane; Balaam, the covetous; Corah, the
 Gainsayer, &c. But what saith the Lord
 Jer. 50. 20. of these? In those dayes, and at that time, the
 iniquity of Israel shall be sought for, and there shall
 be none; and the sins of Judah, and they shall not
 be found; for I will pardon them whom I reserve.

5. Take great heed that the want of
 some one thing, do not rob you of the
 comfort of all the mercies that you enjoy
 besides. For such is the perversnesse and
 waywardnesse of mans nature, that though
 some have had more, have more, and look
 to enjoy more then they can either want
 or wish for; yet they are more troubled
 with the sense of one want, then they are
 comforted in, or thankful for all they have.
 This was not onely the fault of *Abab*,
 whom not the royalties of the Kingdome,
 nor the Cities he had built, nor the Ivory
 house that he had made, would content and
 1 Kin. 2. 24. comfort, unlesse he might have *Naboth's*
 vineyard also, which was denyed him. Nor
 Est. 5. 13. was this the fault of *Haman* alone, who
 though he did what he listed, and had what
 he pleased, under the favour of his royall
 Master;

Master ; yet lost the comfort of all, because Mordecai would not bow. *What avails all* (saith he) *so long as I see Mordecai sitting in the Kings gate?* but it was the fault of good Rachel, that was able to wrestle with God; Gen. 30. 1. who, though she had what a loving Husband could afford her, yet would die of the fullens, because she had no Son. Yea, even Abraham (as some think) failed in this, who brake out into this discontented speech before God, *What wilt thou give me, seeing I* & 15. 12. *go childlesse?* As if all had been nothing, no not Gods being his shield, and exceeding great reward, unlesse God gave him a Son : Though some have thought that his complaint reached higher, (to whom I encline) *What wilt thou give me?* all hitherto is nothing, if I goe childlesse, if Christlesse, if Saviourlesse; for it is such a Son that I have waited for, in whose seed the Nations of the earth shall be blessed; and it is such a Son that thou hast promised me; and if not such a Son, all is nothing.

6. Reckon often, not onely what you have, and what you want, but what you may want; cast up all hazzards. Who knows what lies in the wombe of the next morning? All the pomp of the world is but a fancy and may soon vanish.

It is said of Agrippa and Berenice, that when they came to Jerusalem to hear Paul, Act. 25. 23. they entred with great pomp; the word in the orig. is *μετὰ πολλῆς καταιγίδος*, with great fan-

Eft. 7. 10.

cy, with great pomp. And how soon are affaires changed in a Kingdom, or in a family? *Haman* the great Minion in the Court of *Ahasuerus*, is hanged on that tree that he prepared for *Mordecai*. It hath been observed by Historians, of *Tiberius*, Emperor of *Rome*; of *Mahomet* the Great, Emperor of the *Turks*; and of *Henry* the Eighth, King of *England*; that there was no security in their love, but that such as were highest in their favour, were neereſt to ruine. Who ever hath read the ſtorieſ of *Bajazet* and *Bellizarius*, who fell from the highest pinnacle of greatneſſe, to the loweſt extreme of all ſcorn and miſery, but will acknowledge the uncertainty of all ſublunary comforts? *Saladine* the great Sultan of *Ægypt*, and Conqueror of the Eaſt, to ſhew the frailty and vanity of all worldly felicity, commanded on his death-bed, that no Princely ſolemnity ſhould be uſed at his Funerall, more then his ſhirt faſtned to the point of a Launce, and carried before his dead body, a Priest going before, and crying aloud to the people in this ſort: *Saladine*, of all the great riches and honor that he had in his life, carries no more with him at his death, then his ſhirt. A Duke of *Exeter*, that married *K. Edw.* the fourth his Siſter, was ſeen bare-foot, begging in the Camp of the Duke of *Burgundy*. Hence a wiſeman will caſt up his hazards, and reckon upon loſſes, thus. Here is a fine houſe, & a moſt p'eaſant habitation; but a fire may ſuddenly levell it even with the

the ground. Here is a competent estate of *land*, but riotous children may spend it; here is a great summe of *money*, but as that fire that came down from heaven, that consumed the sacrifice, and the wood; and lickt up all the water in the trench about the Altar that *Elijah* caused to be made: so sicknesse, or surityship, or long Suites in Law, or a Civil war, may consume all. I have those comforts in wife, children, relations, friends, that few have; but how soon death may deprive me of all, I know not: *And he died, and he dyed* is the end of every mans story; and the winding sheet of the strongest man, and the choycest friend. I have health, strength, and such personall endowments that many want; but I may suddenly by some noy-some disease, or violent distemper, be stript of all. Yea, which is more then all this, I have peace with God and mine owne conscience; it is fair weather over head, though foul under foot; though I meet with some trouble in the world, yet the lamp of God shines upon my tabernacle, and the Almighty is with me, as *Job* sometimes said of himself; yet I may be forsaken, and left to my self, and the most dreadfull terrors get hold of me for a time; yea, God may write bitter things against me, and make me possesse the sins of my youth; for there is no evill of sin, but that against the holy Ghost; nor evil of sorrow, but that of the bottomlesse pit, but may befall me. When *Joseph* dreamt of

his great preferment, he never dreamt of his imprisonment. We often look upon that we have, but seldome consider what we doe or may want.

When a great City was burnt to ashes, Seneca had this saying, *Una dies interest inter magnam civitatem & nullam*: One day makes a great difference betwixt a great City and none. Is not this great Babylon (saith Nebuchadnezzar) which I have built for the house of my Kingdome, and the honor of my Majesty, by the might of my power? Whilest the word was in the Kings mouth, there fell a voyce from heaven, saying, Oh Nebuchadnezzar! to thee be it spoken, The Kingdome is departed from thee, &c. The same hour was the thing fulfilled. Christs prophesie of the ruine of the Temple, and those stately buildings that the disciples shew'd him, was dreadfull; Verily, I say unto you, there shall not be left here one stone upon another, that shall not be thrown down.

7. In the next place, from hence study seriously the vanity of all creature-comforts, honors, pleasures, riches, friends; *O quantum est in rebus inane!* Oh how much vanity is in these things! was the saying of Perseus long agoe. By this time we are full upon the dregs of time, the last and worst age of the world; and now these things run a tilt, and therefore have the lesse in them. *Vanity of vanities, saith the Preacher, all is vanity. Vanitas est de-bitæ entitatis vacuitas*: Vanity is nothing else but the want of a just entity or being.

Now

Now, 1. A just being is a present being, but these things are often furthest off when we have most need of them. God onely is a *Psal. 46. 1.* present help in trouble, and can be with us in all places, according to that promise to *Gen. 28. 15.* *Jacob.*

2. A just being is a constant being, but these things last not, our pleasures end in pain, our plenty in penury, our honor in contempt; *The fashion of this world passeth away;* the *τὸ αἴμα*, the species, the figure, the image; like a brave picture drawn upon the ice, that under the heat of the Sun is soon gone. God onely is from everlasting to everlasting. *Psal. 90. 2.*

3. A just being is a perfect being, that hath all excellencies in it; but these things want something still: *Nil est ab omni parte beatum:* Nothing here is in every part completely happy; onely God is a perfect good, and he that enjoys him, needs no more.

4. A just being is a solid being, that hath no evill in it at all; but these things are not onely vanity, but vexation of spirit. *Augendi cura, & amittendi metus:* A care to get, and a fear to lose, like burs, stick close to our choycest comforts. These things at the first sight seem very good, but better considered, are not so. *Quæ cito aspecta placent ea melius inspecta displicent;* as *Seneca* could say, They are seemingly good, but not certainly so. Like *Calipolis*, a City, that at a great distance seems very beautifull; but if you

come nigh to it, answers not expectation; but God onely is a solid good; *he is light,*
 1 Job. 1. 5. *and in him there is no darknesse at all.* He is altogether excellent.

See the vanity of these things yet further in foure passages.

1. They are so vain, that all the world, the profits of it, the pleasures in it, were it ten times better then it is, are not enough to make up one childes portion, though a servant behinde the Mill, or a drudge in a Kitchin, if godly, the eternal, almighty, al-sufficient God, is but enough to be his portion: *Thou art my portion, O Lord,* saith David. This one promise, *I will be thy God,* will outweigh them all.
 Psa. 119. 57.

2. They are so vain that a fancy, a conceit, a jealousy, a humour, an ungrounded fear, will rob a man of the comfort of them all (and what are these things without their comfort?) and make him run quite
 2 Ki 7. 6, 7. away from them, as the Syrians once did from their camp, and all their treasure. One man will not live, because his minion will not love. Another man will hasten to the grave, because his commodities are dead, and lie on his hand.

3. They are so vain, that had one man as much wealth and honor, as much pleasure and outward content as his heart could desire, or the world afford him, yet within 24 hours he would be weary of all, and must go sleep; God draws the curtain
 of

of the night, and hides them all from the world under that dark canopy. Here *omnium rerum est satietas*, all things have their fulsomnesse, and therefore we have day and night. In heaven no night, there we shall never be weary of our enjoyments, but delight in them unto all eternity.

4. They are so vain, that suddenly when we least think of it, they are gone. Good news from them is like the sound of bells in a storm; sometimes that pleasant ring is very neer, and suddenly it cannot be heard. I have seen a man compassed about with plenty, and variety of all earthly comforts that can be imagined, in a short time come to nothing; his honor, wealth, friends, peace, liberty, health, beauty, posterity, attendants; like a great flock of birds, with one shout scared quite away, and return no more; pluckt all from him, and never any more recovered. Oh! study much the vanity of all sublunary contents. You can never have high thoughts of Jesus Christ, his promises, ordinances, union to him, communion with him, till you have low thoughts of the things of the world. *Solo-* Eccles. 1.2.
mon first wrote his *Ecclesiastes*, before his *Song of Songs*; he could first say by experience, *All is vanity*, before he could set it downe under his owne hand that *Christ was the chiefest among ten thousand, and altogether lovely.* Cant. 5.10,
16.

Therefore

Therefore, in the next place, be very moderate in the use of these things. Take heed you lash not out too much of your love upon them, and delight in them. Take heed you make them not idols, lest God pluck them away from you. As it is an high point of wisdom to seek these things remissly, so it is an argument of a great measure of grace, to use them soberly, and part with them willingly. *Quantum canis Appula tantum*. Like the dog that runs by the river *Nilus*, where the Crocodiles lie, and wait for their prey; but a sip, a taste, and be gone, lest they be surpris'd and devoured by them.

Jon. 4. 6, 8. For *Jonah* to be glad of his gourd was safe, but to be exceeding glad, was sinful. And his vexation was greater in the losse, then his content was in the enjoyment of it; his very life is now a burthen to him, because his gourd is pluckt away from him. And indeed, strong affections to these things are good for nothing, unlesse to breed strange afflictions: How many have lost their dispositions amongst their advancements; because when riches and promotion come, they set their hearts too much upon them. *Magistratus virum indicat*; give a man place and power, and you may soon see what he is; those snakes of corruption that lay hid in the cold winter of want and meannesse, will stir abroad in the sunshine of honour and greatnesse.

It

It is reported of Pope *Sixtus quintus*, that before he attained the Papall dignity, he was the most humble crouching Fryer that (as my Author saith) was ever lodged in an oven; but once seated in that chair, the stoutest and proudest Prelate that ever wore a triple crown. Some have observed, that even *Judas*, before he had the Bag-office, carried himself honestly and soberly; but afterward, he grew so covetous, that rather then he would want money, he would sell his Master.

Oh therefore take heed that your affections run not out in so full a stream to these things. Height of affection, as well as height of estate is dangerous. *Set not your affections* Col. 3. 2. *(saith the Apostle) upon things on earth.* God would not take away our affections, he would onely tune them. If they be set upon these things, and not set upon God, they are out of tune. Riches are like briars and thorns, good to stop a gap with; but if you lay them in your beds, and set your hearts on them, this you shall have of my hand, you shall lye down in sorrow. They are good servants, but bad Masters. Let the world follow you as a servant, and be thankfull; but do not you follow the world as a Master, lest you prove the greatest slaves. If riches have been thy god, make them thy slave. Serve it as *Diagoras* did *Hercules* his image made of wood; being in an Inne, and having nothing to see the his broth with, made

made a fire with it. *All these things will I give thee*, was the Devils strongest temptation, and therefore reserved to the last place. Hopes of preferment have overcome those whom imprisonment and the fear of the losse of all could not move. Take heed therefore, and beware of covetousnesse. It is true, that temptation prevailed not against our Saviour, but it may overcome us, because we have three enemies to contend and fight with, Sin, World, and Devill; he had but two, the World and the Devil, whose temptations though fierce and frequent, could never prevail; because, though like to us in all things, yet sin was excepted.

9. But above all sublunary things, take great heed you trust not too far, depend not too much upon men; no, not those men that may have been instrumental for your good.

Isa. 2. 22. *Cease ye from man (saith the Prophet) for wherein is he to be trusted? Put not your trust in Princes, (saith the Psalmist) nor in the Son of man.* Neither in this generation, nor the next, for they are all but Sons of men, and

Psal 39. 5. *every man at his best estate is altogether vanity.*

We are apt to think that the next man may be better, but seldome comes a better, because all are men.

Phil. 3. 2. *Beware of dogs,* saith the

Mat. 10. 17. *Apostle; but our Saviour Christ saith, Beware of men;* though more modest and moderate, yet if but men, they will deceive,

and peradventure persecute you. The most intimate bosome friend may prove an *Achitophel*,

tophel, if but a man. As you should not
 fear them too much, so do not trust them Psal. 49.16.
 too far; not fear them, though they be made
 rich, and the glory of their houses be made
 great; for men of low degree are vanity, and & 62.9.
 men of high degree are a lye; if laid in the bal-
 lance, they are altogether vanity. *All the Nations* Iſa. 40. 15,
 (saith the Prophet) are as the drop of a bucket,
 and are counted as small as the dust in the ballance. 17.
All nations before God are as nothing, and are
counted to him lesse then nothing and vanity. What
 then is one mighty man? Ten hundred
 thousand times lesse then a drop. A drop
 may wet, but it cannot drown; be not
 afraid of him then, will you be afraid of
 nothing, of a vanity, of a drop? Neither
 do you trust them too far. *Trust ye not*
in a friend, (saith Micah) put no confidence in a
guide, keep the doores of thy mouth from her that
lyeth in thy bosome. And why so? ch. 7. v. 4. Mica. 7. 4,
The best of them is a triar, the most upright is 5, 6,
sharper then a thorny hedge. And in v. 6. *The*
son dishonoureth the Father, the Daughter riseth up
against her Mother, the Daughter in law against her
Mother in law, and a mans enemies are the men of
his owne house. *Thou sayst (saith Rabshakeh*
to Hezekiah) I have counsell and strength for the 2 Ki. 18.20,
war, but they are but vain words. *Thou sayst,*
such a Prince is my friend, and such a great
man is my kinsman, but they are but vain
words. For he heapeth up riches, and can-
 not tell who shall enjoy them; not himself
 knowe, much lesse thou. What was Canaan
 the

the better for the Sons of *Anak*, or *Bashan* for their *Og*, or the *Philistines* for their *Goliath*? So, what art thou the better for thy mighty friends? It is true, where goes the bucket there goes the rope, (as the *Spaniard* hath it in his proverb) the rope depends on the bucket: But if thy friend fail, where are all thy hopes? But above all, trust no mans judgement solely in matters of Religion; because a man of note, for great learning and piety. I will not pin my faith upon any mans sleeve, (saith *Sir Tho. More*) because I know not whither he will carry it: What if a very godly man? I never saw that Christian yet, but I might see something of a man in him; enough of the old man in the new man to trouble the best man. Grosse errors have been maintained by good men, to the prejudice of publick peace:

Matth. 16. Even *Peter* a good man, advised Christ not
 22. to go up to *Jerusalem*, but to favour himself; and when he was at *Antioch*, he dis-
 Gal. 2. 12, 13, sembled, and many of the *Iews* dissembled
 14. likewise with him; yea, *Barnabas* was brought into the dissimulation also. When mens parts are great, their graces eminent, their names high, and their power large, we are in danger to be biaised by their counsels.

To conclude this passage, remember this advice one gave to his friend; it may do you good that have much to do with men.

1. Have communion with few.
2. Be intimate with one.
3. Deal justly with all.
4. Speak evill of none.

It is somewhat singular, but I am sure very safe, to have one as our intimate and bosome friend. *Alexander* had his *Ephestion*, and *David* in the Wildernesse a *Jonathan*, and in the Court his *Hushai*, called the Kings friend. Yea, even Christ himself had *John*, if I may not say his Favourite, yet certainly the Disciple whom Jesus loved above the rest. And he is a wise man that will not put all into his *Creed*, that he puts up in his *Pater-noster*; nor will shew every man his minde or his money, he may converse with. Give unto *Cæsar* the things that are *Cæsars*; unto God, the things that are Gods. Give faithfulness to men, but trust in God. And I am sure, to speak evil of none, unlesse we have a calling; to deal justly with all, with whom we have any dealing, will bring us much comfort living, great peace dying, and a good report when we are gone hence, and shall be seen no more.

CHAP. VI.

More rules of the same kinde, that concern our practice.

10. **I**N the tenth place, when you have read over your Journall, and made such use of it as hitherto I have shewed you; ask your owne hearts these three questions: The first concerns God; the second, our neighbour; and the third, our selves.

1. Ask your own hearts this question, What honor do I bring to God for all this? Do herein as *Abasbuerosh* did, when he had read in the Chronicles of his time, what good service *Mordecai* had done him, in discovering a treason; he asked those about him, *What honor and dignity hath been done to Mordecai for all this?* So do you, upon a survey of all the good things God hath vouchsafed to you and yours: Hitherto the Lord hath holpen me; he hath preserved me from many dangers, supplied me with many comforts, assisted me in many straights, afforded me many friends: But what honor hath God from me for all this? I live upon him, but do I live to him? I have all from him, but do I anything for him?

My

ER. 6.3.

My times are in his hands, but are his praises in my mouth? He is never weary I see of doing me good, but am not I weary of doing him service? Can I say with St. Paul, *His I am, and him I serve?* He is the *alpha* of all my happiness, why should not he be the *omega* of all my thankfulness? But may not my conscience answer as those Servants about *Abashuer* did concerning *Mordecai*, *There hath been nothing done for him?* Nay, have I not requited him evill for the good he hath done me? If any spirit be grieved, it shall be his; if any day be neglected, it shall be his; if any commandments be broken, they shall be his; if my honor be called for, and I be reproached; if my liberty be threatned, and I be imprisoned; if my wealth or ease be required, and I be endamaged or troubled: How hardly comes any thing from me for God, that hath done all for me? So that God may say to me, as *David* sometimes complained of *Nabal*, the unthankful churle, *In vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained to him; and he hath requited me evill for good.* In vain have I kept your house from firing at such a time, your family from infection at another time; your person from danger, in such a journey; your eyes from tears, and your feet from falling, many a time; and you have requited me evill for good. Say rather to God, as *Elisba* to the good *Shunamite*, who had provided a chamber,

Act. 27. 23.

1 Sam. 25.
21.

ber, and all things convenient for him ;
 2 Kin. 4. 13. *Thou hast been carefull for us with all this care, what is to be done for thee?* Thou Lord hast been carefull of my health, that it might not be impaired; of mine estate, that it might not be wasted; of my name, that it might not be reproached; of my soul, that it might not be damned: Lord, what is now to be done for thee? Is there any thing too great, too good to part with to such a God?

It was a brave speech of *Lewis* the 13. a late King of *France*, in a journey neer *Paw*, in his owne Kingdome. The inhabitants understanding that he was coming, sent to know how he would be received into the Towne, and what honor they should do to him. He asked the messengers, whether there were ever a Church in the Towne; if there were, he would enter as their King, in state; if not, he would receive no honour in that place, where Almighty God had no house, and therefore no honor given him. A gracious heart would think all ill bestowed on him, if he had no spirit at all to glorifie God.

Boleslaus, a King of *Poland*, when he was to speak or do any thing of concernment, would take out a little picture of his Fathers, that he carried about him; and kissing it, would say, I wish I may do nothing at this time unworthy thy name. Say you as much, that can see God in every mercy, and enjoy

enjoy him with every favour; I wish that I who every day have tasted so much of Gods goodnesse, may do nothing this day to the dishonor of his name; but may blesse him, not onely with my lips, but honor him also with my life.

To give the same thing we receive from a friend, back again, is rudenesse amongst men; but with God, is true Religion. *Hannah*, after many prayers and tears, received a Son 1 Sam. i. 17, 28. from the Lord, and she returned him back again to the Lord, as long as he lived. What health, strength, peace, liberty, parts, gifts, we receive from God, are best used, when they are bestowed on God in his service. And there is nothing lost this way; For he that offereth God praise, glorifieth him; and to him that ordereth his conversation aright, he will shew the salvation of God; that is, mighty and wonderfull salvation. Which made *Cardinall Wolsey*, once King *Henry* the Eight his Favourite, to say at his death, Had I been as carefull to serve the God of heaven, as I was to please the King of *England*, he would not have left me in my old age, as this man hath done.

2. Put this interrogatory to your owne hearts, What good do I to my neighbour? It is true, God hath done all this for me, and he hath dealt bountifullly with me; but what good do others reap by me; either my Prince or Countrey, the Church or State? What good do I in the Town where

I dwell, to the family where I live? to my relations, wife, children, servants, with whom I converse; are any of these the better for me? Even *Seneca* could say, *Mallem mihi malè esse quàm mollitèr*: I had rather be sick then idle, and do no good. But it is the greatest affliction to a gracious heart, to be wholly unusefull; he had rather not bee, then be idle and unprofitable. If *Moses* the Servant of the Lord, can do no good in *Ægypt*, he will go to *Midian*. Every man therefore shall do well to put this *Querie* often to his owne heart. Of what use are my parts and gifts of body, minde, or estate? Yea, is my very life and example sufficient to others? How do I promote the good of my neighbour, by my alms, prayers, counsels, labours? It is not sufficient to say, *I do no body harm*. With which plea, some are well enough satisfied: But remember what question *Christ* askt his auditors; not, *What are you*; or, *What know you more then others*? but, *What do you*? *Hezekiah* could make a good answer to such a question, *Lord remember how I have walked before thee in truth, and have done that which is good in thy sight*. So could *Nebemiah*, *Remember me, O Lord, for good; and wipe not out the good deeds that I have done for the house of God and the offices thereof*. Our charity should be as a running spring at our owne doores, that will not onely supply our own wants, but run through our neighbours pastures, and

and water the field of a stranger ; yea, sometimes crosse the high-way, and run into a common ditch. Whilest we have opportunity, we should do good to all, but especially *Gal. 6. 10.* to the household of faith. Yea, if our enemy hunger, give him food ; if he thirst, give him *Rom. 12. 20* drink ; for in so doing we shall heape coals of fire upon his head.

This indeed is to have the Spirit of Christ ; and, if ye have not the Spirit of Christ, & 8. 9. ye are none of his. Christ was a friend to his enemies, and kinde to the unkinde. *Jonathan* was so friendly to *David*, that he stript himself of his robe that was upon him, and gave it him ; and his garments, even to his sword and his bow. But Christ was a better friend, who did not only lay aside his robe of majesty, but laid down his life for us. *Greater love hath no man then this, that he lay down his life for his friends.* Christ did more, for he laid down his life for his enemies. *Ebedmelech* was very mercifull to *Jeremiah*, that would let down cords, and old clouts and rags into the dungeon where he was, and so lift him out. Christ did more, who would himself go down into the grave, that he might deliver us who were dead in sins and trespasses, and thereby free us from the bottomlesse pit. *Joh. 15. 12.* *Jer. 38. 11.*

It is reported of *Trajan* the Emperour, that he rent off a piece of his robe to binde up the wound of a common Souldier. Christ did more, who shed his blood to

heal our wounds. *Pompey* the Great, that noble *Romane* Generall, being ready to undertake a piece of Service for the State, and advised by one to desist, because the designe was full of danger, answered; *Necesse est ut eam, non ut vivam*: It is necessary that I go, not that I live. Christ did more, for being perswaded by *Peter* not to go up to *Jerusalem*, where he was to suffer, but to favour himself, he was angry with him, and said, *Get thee behinde me Satan, thou art an offence unto me, thou savourest not the things that are of God, but of men.* *Judah* was a dutiful Son to his Father, and a loving friend to his Brother *Benjamin*, who was content to stay behinde in *Aegypt*, and be a bondman to *Joseph*, upon condition his Brother might be sent home to his Father. Christ did more, who would not onely be a Servant, but he would die, that we might live, and be reconciled unto his Father.

Charls the fifth, in a great storm neer *Algiers*, caused many brave Horses to be thrown over-board, that the lives of a few Slaves might be saved. *Jonah* the Prophet was a better friend to the Mariners, who was content to be thrown into the Sea, that the waves might be stilled, and their lives might be secured. But Christ was the best friend of all, who was willing to be cast into the Ocean of his Fathers fury, that we might be set on shore, and so passe from death to life. Now certainly, he that is joyned unto

the

the Lord, is one spirit. Ask your owne hearts therefore often this question, What good do I for others, for whom God hath done so much?

It is reported of Mr. Fox, who wrote the Book of Martyrs, that he never denyed any man that asked an alms for Jesus sake, and that he never refused anything that was given him; not that he might enrich himself, but might relieve others, for he gave it all away to the poor. A Student that was in want, asking *Lutber* some money, he bad his Wife give him some; she pleading her owne necessities, he took up a silver bowle, and gave it him. When you have an opportunity of doing good, never plead you have many children. *Cyprian* had wont to say, The more children, the more charity. And our Saviours counsell was to sell what we have, rather then neglect this duty of doing good. *Let him that stole, steal no more* (saith the Apostle) *but rather let him labour with his hands, the thing that is good.* But for what end? That he may have to supply his own wants only? No, but rather that he may have to give to him that needeth: So that there is no man under heaven, from the highest Prince to the lowest Pefant, that may plead an immunity from this duty of giving. The omission whereof hath been as prejudiciall to some, as the performance of it hath been profitable to others.

Luk. 11. 33.

Eph. 4. 28.

Mauritius the Emperor refusing to redeem a few captive slaves from *Saladine* the *Ægyptian* Sultan, which he might have done for a small matter, upon which they were all slain; was afterward punished by *Phocas*, who in a sedition being proclaimed Emperor by the Souldiers, caused his wife and children to be put to death before his face, himself all the while crying out, *Iustus es Domine, & recta judicia tua*. But on the other side, memorable is the story of *Pyrhias*, a Merchant of *Ithaca*, who at Sea espying an aged man a captive in a Pirates ship, took compassion of him, and redeemed him, and with his person bought his commodities which the Pirate had taken from him, which were certain barrels of pitch. The old man perceiving, that not for any good service he could do him, nor for the gain of that commodity, but meerly out of charity he had done this, discovered a great masse of treasure hidden in the pitch. Whereby the Merchant in a very short time became very rich. At which time that Scripture was fulfilled,

Pro. 28. 27. *He that giveth to the poor, shall not lack.* And that other Scripture, *He that soweth liberally,*
 2 Cor. 9. 6. *shall reap liberally.* Such giving is like the pouring of a pale of water into a dry pump, that will fetch abundance. Let us give that which we cannot keep, that we may have that in a time of need that we cannot lose.

3. Ask your own hearts often what good you your selves get by all that God hath done for you. *If thou be wise* (saith *Solomon*) *thou shalt be wise for thy self.* As a wicked fool hath no foe like himself, so a wise Christian hath no friend like himself; who will be a gainer by every losse, and a savor by every comfort. Physicians and Chirurgions make much of their *probatum's*, and so should every Christian of his experiments. Let every man therefore ask his owne heart upon a serious survey of his Journall, thus much: Am I bettered by all this health, and wealth, and good dayes; this Gospel of peace, and this peace of the Gospel that I have enjoyed so long? It is with these things as with the physick or dyet of the body, they will leave you better or worse then they finde you. But by all these good dayes, rich mercies, or sharp afflictions, do I grow into more acquaintance with God, the world, and mine own heart; with God, and his holinesse; with the world, and its vanity; with mine owne heart, and its deceitfulnesse; that I may trust him more, and the world and my heart lesse? All grace in truth hath growth. *Uterius* was *Charls* the fifth his Motto; by which he signified, that greater periections, more noble enterprises, were yet daily to be endeavoured after by Princes. Christians must not stand at a stay, but with the Apostle, forgetting those things that are behind, reach forth unto those

- Phil. 3. 13. those things that are before. This being a cleer difference betwixt the first *Adam* and the second; The old creature in the beginning, and the new under the Gospel. The first *Adam* was made a man, and a holy man, all at once; but the Lord Christ was conceived in the wombe, and at the fulnesse of
- Luk. 2. 52. time was born of the Virgin *Mary*, and increased in wisdome, and in stature, and in favour both with God and man. In the beginning all the creatures were made in their full growth and strength, which made some to be of opinion, that *Mundus conditus fuit in Autumno*: That the creation of the world was in Harvest, when all things are in their full beauty. But now we must have an egge before a bird, a seed before a plant; a birth, and then a growth: So now every Christian must in time grow in grace, and the knowledge of the Jesus Christ, and proceed by degrees from faith to faith, from babes to grown men in Christ; and therefore where there is no growth, we may fear there is no grace. Ask your hearts then, Do I grow? At such a time, I had a great affliction, a long sicknesse; Am I more humble since? Where there is a rod of correction, there should be a word of correction.
- Judg. 8. 16. God teacheth by his rods; as *Gideon* taught the men of *Succoth*, with briars and thorns;
- Psal. 94. 12. and blessed is that man whom God correcteth, and teacheth out of his law. Oh that I could hear the rod, as well as feel it! A man of wisdome

dome shall see Gods Name ; hear the rod, Mic. 6. 9.
 and who hath appointed it. At such a time
 God vouchsafed me great prosperity, much
 successe in my calling; a long time of health,
 with comfort in my relations : Am I more
 holy, more humble, more heavenly,
 more meek, more mercifull, more faithfull,
 more fruitfull in my place ? Or, am I not
 rather worse ; more rich, and more cove-
 tous ; more honorable, and more proud ;
 more healthfull, and more wanton ? But if
 you finde that the house of *David* growes
 stronger and stronger, and the house of *Saul*
 weaker and weaker ; that your corruptions
 are abated, and your graces encreased, happy
 are you. And indeed the higher the Sun ri-
 seth, the shorter are the shadows ; as in a
 Pyramide, the higher you go, the lesse com-
 passe you finde ; like a flame of fire, the
 higher it ascends, the purer and thinner is
 the flame ; so the elder you grow, the better
 you should be. If so, it is well. *These things* 1 Joh. 5. 13.
 (saith St. *John*) *I have written to you that be-*
leeve, that you may beleve ; that is, that you
grow more and more in that grace of faith.
 Faith is not like *Jonah's* gourd, up in one
 night, and down in another ; but like the
 sound of the trumpet on the Mount, lowder
 and lowder ; or like a great bell that is long
 in raising, and strikes but a while on one
 side ; but at last is up, and makes a great
 sound, and is heard afar off. Such was the
 faith of the *Romanes*, small at the first, but
 after-

Rom. i. 8. afterwards it grew to that height, that it was spoken of throughout the world.

When *Grave William* the Prince of Orange died, his Son *Maurice* was but young; whereupon the States were doubtfull whether they should choose him their Generall or no. *Maurice* perceiving it by his friends, wrote a Letter to them, and in it onely these foure words, *Tandem fit surculus arbor*: A young plant at last becomes a tree. Upon which they made choyce of him; and he made his Motto good, for he grew a brave Souldier, and proved not onely a happy instrument of their good, but a great ornament to himself and family.

I shall conclude this passage with a saying of St. *Augustine*. *Si vis pervenire ad id quod non es, semper displiceat tibi quod es: Si dixeris, sufficit, periisti*. If you would attain to what you are not, let it grieve you that you are as you are; that is, no better: You are undone if you think that what you are is sufficient.

11. In the eleventh place, Be sure that after all these questions be strictly asked, and seriously answered, you make it your *ἔργον*, your very work to be thankfull for all Gods mercies; otherwise, why do you keep such a Journall? In every thing give thanks (saith the Apostle) for this is the will of God in Christ

18. *Jesus concerning you*. It is ordained by the Rabbins, (as some observe, who write the History of the *Jews*) that they should say a ben-

Thell. 5.

benediction, and render particular praise and thanks to God for every benefit they receive; not onely for every extraordinary mercy that befalls them, but in every action that they do; for their meat, drink, and every good smell; for all the precepts of the Law, and of the Rabbins; for every new thing, and every strange thing that befalls them. And certainly, where God is never weary of giving, his people should never be weary of thanksgiving. God delights much in the praise of his servants. He loves a cheerfull giver, but much more a cheerful thanksgiver.

Give God thanks for all things, but especially for these foure :

1. For Jesus Christ, and the unsearchable riches of Gods grace in him; which is the fountain of all the good we enjoy, or hope to enjoy; *who was by God made sin for us, who knew no sin, that we might be made the righteousness of God in him.* He that knew no sin in the act, knew all sin in the weight. He that knew no sin by commission, knew all by imputation. *The chastisement of our peace was upon him, and by his stripes we are healed.* Who made peace for his people by his death, and maintains this peace for them by his intercession; he died once, but he prays ever; his passion is over, but not his compassion; for he stands between us, and all our harms, and will at last reward every one according to his works.

Cyrus in a great expedition against his enemies, the better to encourage his Souldiers to fight, in an oration that he made at the head of his Army, promised upon the victory to make every Foot-souldier an Horseman, and every Horseman a Commander; and that no Officer that did valiantly should go unrewarded. But Christ our Generall doth promise more: *He that overcometh shall sit with me in my throne; as I overcame, and am set with my Father in his throne.* He will make us all Kings. Oh therefore be thankful for Jesus Christ. It is our sorrow, or should be our shame, that we cannot be thankful for Christ as we ought: It is our comfort, and shall be our happinesse, that one day we shall be. Eternity of time I confesse is little enough to be thankful in for Christ, & all the rich incomes we have with him; but endeavour whilest you are here to be thankfull for him; and certainly, he that cannot be thankful for Jesus Christ, can never be thankfull for any mercy.

2. Be thankfull for afflictions. Blessèd God for every twig of his rod, every drop in his cup. He holds the rod and the cup in the same hand by which he gives you Jesus Christ: yea, he afflicts you with the same love with which he gives you any good. Afflictions are evill, *many and evill* (saith Father Jacob to Pharaoh) *have the dayes of my life been.* But being sanctified, they are necessary. So St. Peter, to those he wrote his Epistle; *now for a season (if need be) you are in heavy-*

heavynesse, through many tribulations. Even the best of us are sometimes like a top, that will go no longer then it is whipt; we will not mend our pace, and run the wayes of Gods commandements, without the rod.

Some stories say, that there was a King of Scotland, that whilest he was a prisoner in Mortimer's hole, he scraped the History of Christs passion in the stone wall; which was more then ever he did in his palace. Afflictions wil make us run to God. *In their affliction* Hos. 5. 15. (saith God of his people) *they wil seek me early,* that is, speedily and instantly. *Out of the depths* (saith David) *I cryed unto thee, O Lord.* Deep afflictions should raise up strong affections. The Ark was neereft heaven when the waters of the flood were highest. Afflictions meeting with a gracious temper, will melt the heart, and make it tender and humble; and the lowest humility is neereft the highest majesty. *Aristippus* the Cynicke, fell on the ground before *Dionysius*, and kissed his feet, when he presented a Petition to him; and being askt the reason, answers, *Aures habet in pedibus*: He hath his ears in his feet. Never doth a poor prostrate soul, brought down to extremity, seek Gods face with prayers and tears in vain, but meets with a gracious answer. Now if afflictions sanctified be so good, then surely you should be thankfull for them; this being one eminent excellency that praise hath above prayer, that we may praise God for that for which we

Job 1. 21. we may not pray ; though we may not pray for afflictions, yet we must blesse God for them. *Job* did so, *The Lord hath taken away, Blessed be the name of the Lord.*

When one came to Mr. *Bradford*, and told him, that if he would recant, he should have the *Queens* pardon ; he answered, If the *Queen* will let me live, I will thank her ; if she will banish me, I will thank her ; if she will burn me, I will thank her. So a gracious heart will say, If the Lord give me health or sicknesse, I will thank him ; if I have much or little, I will thank him ; if I live or dye, I will thank him. Ecclesiastical Histories report this of one *Servulus*, who for a long time was grievously afflicted with the Palsie, his life was a lingring death, whose daily and ordinary speech was, *God be thanked.*

3. Blesse God every day wherein he hath kept you from scandall. It is our misery that our hearts are so vile, but it is Gods mercy that they break not out continually to his dishonor, and the offence of brethren ; that he sets bounds to those waves of our unruly lusts, and saith, Hitherto and no further. Esteem any condition better then a sinfull, and choose rather to suffer the worst, then sin in the least. *Moses* chose rather to suffer affliction with the people of God, (and who meet with more sorrows then they ?) then enjoy the pleasures of sin for a season. And where might he satisfie his lust more to the full,

full, then in the Court of a King? *Socrates* had so vile an esteem of sin, that he thought it would be one of the greatest torments in hell, to be given up to those sins that men most delighted in. *Major sum, & admajora natus*, (saith *Seneca*) *quàm ut sim mancipium corporis mei*: I am greater, and born to greater things then to be a slave or drudge to my body. Say to the Tempter, as *Joseph* Gen. 39. 9. to his Mistress, *There is none greater in the house then I; and shall I then commit this great wickednesse?* Or as *Nehemiah*; *Shall such a* Neh. 6, 11, *man as I flee?* Shall such a man as I be drunk, or deal unjustly, or break my oath? These sons of *Zerviah* are sometimes too hard for us. These unruly corruptions sometimes prevail over us. Our darling sin like *Jephtha's* daughter, comes out with timbrels Judg. 11. and dances, with many pretty smiles and 34, 35. subtle reasons, and sometimes overcomes us, and brings us low, and troubles us. We all run in a race, how few get to the goal without a fall by the way?

There are two things that I desire daily to make the matter, not only of my praise, but admiration. And the first is, that God hath preserved from the beginning to this day, a little flock of sheep amongst a world of Wolves, and Lions, and Bears, that are set on mischief. And the second is, that God maintains a little grace in life, in the midst of so much corruption that the heart is poysoned with; a little faith, and a little

humility, in the midst of so much unbelief and pride. The reason why the Church is not wasted, is because the Lord is their God; why this grace is not overwhelmed, and that our corruption breaks not out every moment into most notorious scandalls, is, because the corruption is ours, but the grace is the Lords. Hath God kept you therefore any day, that your heels have not been tript up? Forget not to blesse him for such a mercy. A notable example of such a thankful spirit we have in *David*, who by the humble and prudent counsel of *Abigail*, being stayed from imbruing his hands in the blood of *Nabal* and his family, blessed God and her that he was prevented. *Blessed be the Lord God of Israel (saith he to her) which sent thee this day to meet me, and blessed be thy advice; and blessed be thou that hast kept me this day from coming to shed blood, and from avenging my self with mine own hand, &c.* In every affliction forget not to blesse God for this. It is mine affliction, not my sin. What ever the crosse be, it might have been worse, for it might have been my sin. Blesse God that either prevented the temptation, as he did for *David*; or assisted in the temptation, as he did *Joseph*, who left his garment, but kept his chastity, and chose rather to suffer then to sin.

1 Sam. 25.

32, 33, 34.

Gen. 39. 10.

4. Blesse God not onely for what you have, and for what you want; but for what you hope to have. All is not come that is promised

promised by the Father, all is not come that is merited by the Son, nor is all come that is assured to you by the Holy Ghost; the best is yet to come. Here joy enters into us, Mar. 25. 21. there we shall enter into joy. Here are promises, there performances. Here is faith, there is fruition. Here we enjoy God mediately, there immediately. In heaven there is a Kingdome without cares, a throne without a thorn, greatnesse of state without corruption of manners, a treasure without moths, honour without envy, joy without tears, love without jealousie, and dayes without end.

A devout Pilgrim travelling to *Jerusalem*, and by the way visiting many brave Cities, with their rare monuments; and meeting with many friendly entertainments; would often say, I must not stay here, this is not *Jerusalem*. So do you, in the midst of all the delicacies that the world can afford you, not onely with variety, but plenty; say still of every one of them, This is not *Jerusalem*, This is not heaven; these are but tents and tabernacles, all no better then moveables; our mansions are in heaven, where we shall abide for ever. But would you be thankfull for heaven, and do you long to be there? Be truly thankfull then for Jesus Christ. It is Christ that makes heaven to be heaven. He that cannot be thankfull for Jesus Christ, cannot be thankfull for beaven; nay, would not go to heaven at the last. A wicked man

at the day of Judgement, might he have his
 Luk. 16. 24, choyce, would not go to heaven. *Dives* in
 28. hell torments, when he discoursed with *Abraham* afar off, did not desire to go to *Abraham*, but prayed that *Lazarus* might come to him, he cared more for ease then heaven; nor did he desire that his five Brethren should go to heaven, but that one might be sent to them, to testifie to them, that they might not come into the place of torment. For certainly, they that could not endure the presence of Christ with his servants in his ordinances, will have no desire to be with him in all his glory.

In the last place, because you may yourselves come very far short of what you should do in this great duty of thankfulness; declare to others, as occasion is offered, what the Lord hath done for you, that they may blesse God with you. It is an argument of an ingenuous spirit, to acknowledge the courtesies of a friend; *non amotis arbitris, sed clare & ut audiat hospes*; not in private, but in the presence of others: Much more is it an argument of a gracious heart to speak of the loving kindnesse of the Lord before many witnesses, that they may be provoked also to blesse God. *David* was of this mind;
 Psal. 40. 10. *I have not hid thy righteousness, O Lord, within my heart; I have declared thy faithfulness, and thy salvation; I have not concealed thy loving kindnesse and thy truth from the great congregation.*
 The Psalmist exhorteth to this duty very much:

much : Sing unto the Lord, sing Psalms unto him, talk ye of all his wondrous works. It was the Psalmist his practice : Come and hear all ye that fear God, and I will declare unto you what God hath done for my soul. Moses the servant of the Lord did so : He told Jethro his Father in law, all that the Lord had done unto Pharaoh, and to the Egyptians for Israels sake ; and all the travell that had come upon them by the way, and how the Lord delivered them : Which occasioned much prayse unto God from a Midianite ; who said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, &c. Christ himself commanded the man whom he delivered from the legion of Devils, that he should goe home to his friends, and tell them how great things the Lord had done for him, and had compassion on him. And indeed, to return thanks unto God for all his mercies, is so great a debt, that we alone cannot pay, unlesse God give us time ; (and no lesse then eternity is enough.) And therefore we had need make collection of praises from friends, that the summe may be made up the more full. The Psalmist goes to all the creatures both in heaven and earth, and makes a collection. Heavens, Angels, (saith he) Sun, Moon, and Stars ; Kings and all people, young men and maids, old men and babes, praise the name of the Lord. Commemoration Sermons which are in use in Colledges, and some other places, are excellent : And as there may be good

Pf. 105 2

& 66. 16.

Ex. 18 8, 10.

Mar. 5. 19.

Pfal. 148. 15,

2, 3.

use made of them divers wayes, so this way especially, that all may be provoked to blesse God for their Benefactors.

It is observable, that to beg prayers is the common complement of friends at their parting, and *Ora pro nobis* is the conclusion of all our Letters; but we seldome beg praises. When do we say, I beseech you blesse God for me and with me, for such a late deliverance, for such successe in mine endeavours, for such comfort in my relations? &c. As if we served an hard Master, as if God had been a barren heath or a wildernesse to our souls, as if his service had no profit. Whereas, there is no Master like the Lord, no service like his; whose very work is wages.

CHAP.

CHAP. VII.

An use of Exhortation, wherein Christians are perswaded to keep such a Journall or Diary.

AND thus far shall suffice to have been spoken of the manner how such a Journall should be used.

For the application of all, I shall onely exhort such as have not been acquainted with this duty, to set upon this work. Indeed there is a latitude in Christianity, and the wayes of God, that all do not reach. I have seen an end of all perfection (saith the Psalmist) *but thy commandment is exceeding large.* When things are come to their perfection, to their flower, they quickly fade; like a Lute string, if wound up to the highest, it breaks; but the course of holinesse, and way of righteousness, have large limit and boundaries, that many come not at. There are sins that some seldome confesse, as Sacramentall sins, Sacramentall ignorance, Sacramentall unbelief, impenitency, uncharitablenesse, &c. There are some things they seldome pray for; Where

Prov. 30.8. is the man who with *Agur* prayes, *Lord give me no riches?* We often in prayer presse the promise, but how few at any time presse the seal? wherein God is come under the power of law, under the power of his own law; wherein all his wisdome, power, faithfulness, goodnesse, and mercy is under the power of his owne law; yea, so far engaged that he cannot go back: And yet how few urge the seal, and enter a suit with the Lord? There are some duties we seldome or never perform. Where is the man that makes conscience of private fasting and prayer, that shuts himself up in his closet, and wraffles with God in secret, that his Father that seeth in secret may reward him openly? To conclude, how few are there that keep a Diary by them of all Gods gracious dealings with them?

Now that I may perswade such Christians, at least, as have any abilities and opportunities to enter upon this duty, I shall doe these two things:

1. Give some directions that may be as advantages to further this service.

2. Give some arguments that may encourage and provoke thereunto, and so conclude.

1. Therefore often remember your sinfull estate, when you were in a naturall estate, and therefore in the gall of bitternesse, and
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in the bond of iniquity. God commanded his people so to do. Remember and forget not how thou provokedst the Lord thy God in the wilderness, &c. Deut. 9. 7.

This charge the Apostle lays upon the Ephesians, Remember that you being in times past Gen- Ephes. 2. 11, 12.

tiles in the flesh, that at that time ye were without Christ, aliens from the Common-wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. God promised that his people should do so. You shall remember your wayes and your doings wherewith you have been defiled, and you shall loath your selves. Paul did so : he oftentimes makes mention of his sinfull condition before his conversion, he is not ashamed to declare it before King Agrippa ; I thought verily with my self that I ought to do many things contrary to the name of Jesus of Nazareth ; which thing I also did in Jerusalem, for many of the Saints I shut up in prison, and when they were put to death, I gave my voyce against them, and I punished them oft in every Synagogue, &c. So much he telleth the Corinthians, I am not worthy to be called an Apostle, because I persecuted the Church of God. The like he declares to Timothy ; I was a blasphemer, a persecuter, and injurious. Yea, he was more then an ordinary sinner in his owne eyes. Jesus Christ (saith he) came into the world to save sinners, ὅτι ἐγὼ εἰμι ἡ ἡμιχρῆστη, where- of I am chief ; or primus, the first, as it is in the originall. He was primus, the first, non ordine, sed excellentia ; not in order of time, but

Eze. 20. 43.

Act. 26. 9, 10, 11.

I Cor. 15. 10.

I Tim. 1. 13,

v. 15.

but in the excesse of wickednesse, for *Omne peccatum suam habet excellentiam*, every sin hath his eminency. So did *Josph's* Brethren, when he dealt roughly with them, and God lookt so mercifully on them as to afflict them for their sin, *They said one to another, we are very guilty concerning our Brother, in that we saw the anguish of his soul, when he besought us, and we would not hear.* And how have those old bruises, and sins of youth, being sadly and seriously remembered, caused much brokennesse and tendernesse, much care and watchfulnesse in some all their days?

Themistocles told his friends, when being banished out of his Countrey, and most honorably entertained by the King of *Persia*, *Perieram nisi periissem*, I had been undone, if I had not been thus distressed. So may many a gracious soul say, I had fallen into hell if I had not fallen into sin. *Orestinus* therefore departed, (saith St. Paul to *Philemon*) that thou mightest receive him *an áwvion*, an eternall. So it is in the Originall. And thus if our sins were heavy, Gods mercies would be weighty, and worth the recounting. Were our sins often in our eyes, Gods praises would not be long out of our mouths: We that see we have deserved nothing, would be thankfull for every thing; and rather then his mercies should be forgotten, would keep some remembrances by us of Gods goodnesse to us, who is every day mindfull of us.

2. Remember often your low and poor condition. It is little peradventure that you have, but was it not lesse? God commands his people this duty, *Remember that thou wast a servant in the land of Ægypt.* This they were enjoyned to do, when they came yearly to offer up their basket of first-fruits to the Lord. Thus they must say, *A Syrian ready to perish was my Father, and he went down into Ægypt, and sojourned there with a few, &c.* Deut. 5. 15. & 26. 5, 6.

Agathocles King of Sicily, who was by birth but a Potters Son, would alwayes be served at his Table with earthen vessels, that he might ever be mindful of his low & mean condition at first. *Jacob* did so, *With my staff I came over this Jordan:* His condition was low when the earth was his bed, a stone his pillow, and the heaven his canopie over his head; he is thankfull for this, because he forgot not his low estate. He that well remembers what he once wanted, will not forget to be thankful for what at present he enjoys. Humility is a good spur to thankfulness. I have read of two garments in Scripture of excellent use: First, the garment of humility, *Be clothed with humility,* (saith Peter) *and the garment of praise.* 1 Pet. 5. 5. Christ is said to appoint to them that mourn in Zion, the garment of praise for the spirit of heavynesse. The under garment is commonly plain, and of lesse worth, but the upper is very costly. Let humility be like the first: It is no matter how vile we be in our own

own eyes; but let praise be the upper garment. *Be ye rooted and built up in Christ, (saith the Apostle) and established in the faith, abounding therein with thanksgiving.* He that is rich in faith, and low in humility, will make his upper garment costly; will be abundant in praises.

3. Labour to understand a mercy aright. Endeavour to discern the height and breadth of a providence, weigh every benefit bestowed skilfully. The reason why the Israelites remembred not the multitude of Gods mercies, was ¹ (saith the Psalmist) *because they understood not his wonders in Ægypt.* Moses told them that they had seen all that the Lord had done before their eyes in the Land of Ægypt, unto Pharaoh, and unto all his servants, and unto all the land. *The great temptations which thine eyes have seen, the signes and those great miracles: And yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.* It is true, they had eyes and ears, but they wanted an understanding heart to perceive and discern God in all. Hence it comes to passe, that as a proud man will not be mindfull, so an ignorant man cannot remember God, and be thankfull. It is good therefore not onely to remember our low and sinfull estate, that we may be humble, but to understand the loving kindnesse of the Lord, that we may record his favours. The reason why the Disciples forgat what Christ had done,
and

done, and therefore mistook him, when he bad them *take heed of the leaven of the Pharisees and Sadduces*, was, they did not understand the miracles of the five loaves amongst the five thousand; nor the seven loaves amongst the foure thousand, nor how many baskets they took up. They did not well understand, nor seriously consider the mighty power of his divine nature, by which he did all that. You shall do well therefore to understand a mercy fully, in all the causes, circumstances, manner and means of working. Sometimes he works without means, and then his works are miraculous; sometimes by weak means, and then his works are wonderfull; sometimes by contrary means, so that losses enrich us, divisions unites us, and our routing in battle makes us conquerors; and then his works are glorious. Hence the Lord commanded his people to understand why he gave them that good Land, to possesse it; not for their righteousness, for they were a stiffe-necked people, but for his Name sake, and for the wickednesse of those Nations which were driven out before them. It is not an easie matter for men to hit right on the true reason of Gods dispensations of mercy or judgement. Hence *Sa-
muel* advised the people of *Israel* to consider, that is, to weigh & ponder wel in their hearts what great things God had done for them. Now we all know, things that are not known, and therefore lightly valued, are soon

Matt. 16.9,
10.

Deut. 9.3,6.

1 Sam. 12.
24.

soon forgotten; when matters that are looked at as things of price and worth, are laid up very carefully. It is good therefore when our thoughts dwell upon mercies. *Omnis festinatio ceca*, swift passengers cannot be serious observers, a transient thought is too mean for a standing mercy; one mercy enjoyed deserves more serious thoughts than a million of miseries do one hearty tear; our mercies are from God, our calamities from our selves. Understand this well, and consider this seriously, & you cannot be unmindful of the loving kindnesse of the Lord.

4. Would you write down the great things of God in a book, that you might never forget them? Take speciall notice of the actings of God in the wayes of his gracious providence, whilest they are new and fresh in memory, together with the workings of your hearts, whilest they are so considered. Oh! what vows, covenants, purposes, resolutions are made and entertained then? *Omne novum valde mutat*, saith *Scaliger*: New things, fresh mercies make a wonderful change upon mens spirits for the present. *Omnia subita videntur majora*, saith *Cicero*: All sudden and unexpected passages seem very great at first sight, and work very much upon the heart. Observe then what joy, what thankfulness, what meltings, what resolutions: And what you doe, doe quickly, strike while the iron is hot. *Qui tardè fecit, diu noluit*, saith *Seneca*: He that
is

is slack in his performances, was but unwilling in his resolutions. Oh! remember your first love, when you were newly converted, and brought home to God; how zealous, lively, active, forward, and savoury were you in the wayes of God. So much the Lord tells his people by the Prophet *Hosea* 2. 15. *Hosea*, that at their restitution, and Gods reconciliation with them, they should sing as in the dayes of their youth, as they did when they came out of *Ægypt*. Then sang *Moses and Aaron*. A converted condition is a singing condition. God takes special notice of this. *I remember thee*, (saith the Lord of *Israel*) *the kindnesse of thy youth, the love of thine espousals, when thou wentest after me in the wildernesse, in a land that was not sown*. Our first works and our last works, are commonly our best works; when we begin first to live the life of grace, and when we are ready to die, and are entring upon the life of glory, how excellent is our carriage, how savoury our words, how heavenly our conversation? Even so it is when we are delivered from any great danger; when enlarged with any singular comforts, how lively, how zealous, and how active are we? Call to minde the fifth of *November*, 1605. when we were delivered from that barbarous Gunpowder-treason; how forward were we in making laws against *Papists*? how severe in suppressing *Jesuites*? how zealous in settling true Religion?

It is reported of the City of *Berne*, when first delivered from Antichrist, when that State cast off that *Romane* bondage, and reformed Religion, that they wrote the day of their Redemption upon pillars, in letters of gold. And it is observable, that in all the ages of the Church, God hath set out himself to his people by such names and titles as were most suitable to his present dispensations, or such as were of the last edition. And why so? But that his late mercies might be the better considered and remembred. Hence in the beginning he was called the most high God, the possessor of heaven and earth, who had made all by the word of his power. Under those times *Melchisedech* blessed *Abraham*, Blessed be *Abraham* (saith he) of the most high God, possessor of heaven and earth. And *Abraham* covenanted to take nothing from the King of *Sodome*, and that under these terms. *I have lift up my*

Gen. 14. 19,
22. *band unto the Lord, the most high God, possessor of heaven and earth, that I will not take from a thread to a shoe-latchet; and that I will not take any thing that is thine.* Afterwards, when God entred into a covenant with *Abraham* and his seed, he was called the God of *Abraham*, and *Isaac*, and *Jacob*. And under those titles God gave his charge to *Moses*, when he sent him to bring his people out of the Land of

Exod. 3. 6. *Ægypt; I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob.* After that he was called, the God that brought

brought them out of the Land of *Ægypt*, out of the house of bondage. Such was the Exod. 20. 2. preface to his law, *I am the Lord thy God, which have brought thee out of the Land of Ægypt, out of the house of bondage.* And so it continued for many generations, even until he brought them out of *Babylon*. And then Jer. 16. 14, 15. (saith the Lord) *It shall be no more said, The Lord liveth, that brought them out of the land of Ægypt:* but, *The Lord liveth, that brought the* & 23. 7, 8. *children of Israel out of the land of the North.* And now under the Gospel, he is known by this most excellent name, *The God and Father* 2 Cor. 1. 3. *of our Lord Jesus Christ.* And why so? But Eph. 1. 3. because our redemption by Christ is the last, and the great work he hath done for his Church, and most fresh in our memories. Whilest therefore mercies are fresh, and work most upon the heart, doe something in remembrance of Gods goodness; and why not then write them downe in a Journall? A small matter (I should think) whilest the heart is warm, and well affected with the present sense of some singular pledge of Gods loving kindnesse, may easily perswade to this duty.

5. And finally, love the Lord for his goodness. If any thing under heaven will constrain us and help forward this duty, love will. *Ob! love the Lord all ye his Saints,* saith the Psalmist. And indeed, none but Saints can love him. He knocks at every dore, and (as it were) pulls every man by the sleeve,

and faith, Oh ! love you the Lord ; Let the drunkard love his cups, and the adulterer his harlots, and the covetous person his bags; but do you that are Saints love the Lord.

Pfal 31.23. For, *the Lord preserveth the faithfull, and plentifully rewardeth the proud doer.* When one bucket goes downe, the other will come up. When *Pharaoh* is drowned, *Israel* is saved. When *Haman* is hanged, *Mordecai* is advanced. When proud doers are plagued, the faithful are delivered. Oh ! love the Lord therefore. And indeed, love is all that God looks at in us, and expects from us; and where there is love, there is no lack. After so large a repetition of the great things God hath done

Deut. 10.12. for *Israel*, *What (saith Moses to them) doth God now require for all this, but that you would love him?* And indeed love is complementum legis, the fulfilling of the Law. Neither circumcision, nor uncircumcision availeth any thing,

Gal. 5.6. (saith the Apostle) but faith that worketh by love. Faith and Love are like a pair of Compasses; Faith like one point, fastens upon Christ as the center; and Love like the other, goes the round in all the works of holinesse and righteousness. Now certainly Love hath a good memory, or would have a good memory: What we slight, we soon forget; but what we love, we endeavour to lay up sure in our memories. *Ubi amor, ibi animus*: Where our love is, our minde is. Where our treasure is, there will our heart be. It was the eye that made the match. That which
the

which the eye sees not, the heart desires not : And as love came in by the eye, so it delights by the same dore to look after that beloved object. Such a soul that hath seen God in all things, and therefore loves God above all things, delights still to look after God in all his wayes, that he may love him more and more. Such a soul loves God as *Jonathan* loved *David* :

1. *Amore unionis*, with a love of union ; the soul of *Jonathan* was knit to *David*; for *1 Sam. 18. 1.* he loved him as his own soul.

2. He loved him *amore complacentiæ*, with a love of delight ; for it is said that *Jonathan* & *19. 2.* delighted much in *David*.

3. He loved him *amore benevolentiae*, with a love of good will ; for *Jonathan* said to *David*, *Whatsoever thy soul desireth, I will even do it for thee.* & *20. 4.*

Even so doth a gracious heart love God ; not onely with a love of union, and a love of delight, but with a love of good will too ; who saith to God, as *Paul* at his conversion, *Lord, what wilt thou have me to do?* Such an one *A& 9. 6.* is ready to suffer what ever may be inflicted on him ; and to do what ever may be required of him ; especially, whatsoever may testify how well he remembers God, and his loving kindnesse to him.

CHAP. VIII.

Severall arguments propounded, by which Christians may be provoked to keep such a Journall or Diary as hath been commended.

THat such Christians as have any abilities for the keeping of such a Journal or Diary as hath been commended to them, may be encouraged thereunto, I shal in the second place propound these foure arguments.

1. *Ab excellenti.*

First, it is a most excellent duty, and practised by many, whose example we may follow: As,

1. It hath been the practice even of the very Heathens, even from a principle of common reason, who made use of white and black stones for these two ends: One was, They gave them to persons at their arraignment before the Judges: If any were condemned to death, they gave him a black stone; but if absolved and set free, a white stone. To which custome the holy Ghost seems to allude, in that Epistle to the Angel of the Church of Pergamus, in these words, Rev. 2. 17. *To him that overcometh, wil I give a white stone, &c.*

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A second use of those was, That by them they might keep an account of all the good dayes or evill they had met withall in their lives. Hence *Persius* advised his friend *Macrinus* to remember a good day so.

Hunc Macrine diem numera meliore lapillo.

Count this day *Macrine* with a better stone.

2. Persons of good quality have a long time practised this duty. How many noble *Theophilus's* and *Elect Ladies* have such Diaries by them? But if any men of worth be employed in the service of the State, either by Sea or Land, it is their common practise. They that go to Sea, will tell you of their Journall book, that on such a day they went aboard the *Bonaventure*, and on such a day they weighed anchor, and fell downe to *Gravesend*; on such a day they met with the whole Fleet, on another day they had stormy weather, or fought with the enemy, &c. How exactly doth *S. Luke* set down *S. Paul's* shipping towards *Rome*, how a perfect a Journall of that dangerous voyage, even day by day. If they be employed by Land, and do either besiege a Town, or are besieged; not a sally undertaken, not a mine sprung, not a breach made, not a man of note slain, not a tyre of Ordnance discharged, but is every day recorded; as you may see in that famous siege of *Ostende*.

But in the 3. place, God himself seems to keep a Journall by him of all the care he hath of us, the cost he bestows upon us, and the good things he gives to us. He hath a book of remembrance of every passage of providence that concerns us. And indeed, the Scripture for a great part is little else but a history of his goodnesse to his people. And that you may see that God is very punctuall in keeping accompt of his mercies bestowed on us, you shall find that in the Gospel of St. *Joh. n*, when Christ turned the water into wine; it is said, *This is the beginning of miracles that Jesus did in Cana of Galilee, and manifested forth his glory.* And when he healed the noble mans Son; *This is again the second miracle that Jesus did, when he came out of Judea into Galilee.* Thus God doth keep an account of his mercies bestowed on us. This is the first Magistrate, and this is the second Minister, and this is the third affliction, and that is the fourth deliverance you have had. And if we remember them not to Gods glory, he will remember them to our shame; as he did
1 Sam. 2. 27. to Eli, *I did plainly appear unto the house of thy*
28. Father, when they were in Ægypt, in Pharaohs house; and I did chuse him out of all the Tribes of Israel, to be my Priest, to offer upon mine Altar, and
1 Sam. 16. to burn incense, &c. The like he said to Saul
17. by Samuel, *When thou wast little in thine owne fight, wast thou not made head of the Tribes of Israel, and the Lord anointed thee King over Israel?* And how doth God reckon up the many

great

great favors vouchsafed to *David*, especially in that great advancement of him to the throne, 2 Sam. 12. 7, 8. and delivering him from the hand of *Saul*? All these things are repeated to *Eli*, *Saul*, *David*, for the greater aggravation of their sins; nay, Gods very judgements executed are particularly recorded by him, as you may see in divers places, especially that of *Amos*, ch. 4. Amos 4. 6, 7, 8, 9, 10, 11, 12. v. 6. to the end of that ch. his several judgements, and their incorrigiblenesse. Doth God keep a book of Remembrance, and shall we be without our Journall? God forbid.

Secondly, it is very just and equall, that 2. Abaquo. we should thus remember God, who remembers us daily; and that not only for the supplying our wants, or delivering us in our extremity, but also in the accepting of our persons, and our sincere performances.

1. For the first: God remembred *Noah* Gen. 8. 1. when he was in the Ark, and sent him forth. God remembred *Abraham* in that great overthrow of the Cities in the Plain, and sent *Lot* to him, to warn him, to comfort him. God remembred *Rachel*, and gave her a *Joseph*. Gen. & 30. 31. God remembred *Hannah*, and made her fruitfull. 1 Sam. 1. 9. God remembers our wants, and supplies them; our friends, and requites them; our enemies, and plagues them; nay, our very cattle, and preserves them. God did not only remember *Noah* in the Ark, but he remembred Gen. 8. 1. every living thing, and all the cattle. God chides *Jonah* for being angry for the losse of his gourd, upon this account; *Thou hadst pity*

Jonah 4. 10, on the gourd, &c. and should not I spare Nineveh,
 11. that great City, wherein there are so many children,
 and also much cattle? Doth God remember and
 take care for oxen, and will he not much
 more remember his people? No, (saith the
 Lord) I cannot. Can a woman forget her sucking
 Isa. 49. 15, childe, that she should not have compassion on the Son
 16. of her wombe? Yea, they may forget; Yet wil not
 I forget thee, saith the Lord of his people. A
 Mother may break the bonds of Nature, but
 I cannot break the bonds of my Covenant.
 Why so? Because I have graven thee upon the
 palms of my hands. I may as soon forget my
 self, as forget thee; thy walls are ever before
 me. Now that which is continually before
 us, we well remember. Will not God for-
 get us? And shall not we use all means that
 we may remember him? Rather then fail,
 chalk up his loving kindneses.

2. We never shewed any love to God in
 Jer. 2. 2. our lives, but he remembers it. I remember
 (saith God to Israel) the kindnesse of thy youth,
 the love of thine espousals. Sarah spake but one
 good word in that foolish fit of her unbelief,
 when she laught, and slighted the promise of
 Gen. 18. 12. a Son; she call'd her Husband Lord; After I
 am waxen old, shall I have pleasure, my Lord being
 old also? This one good word is not forgot-
 ten, but set down in a book by the hand of
 1 Pet. 3. 6. Peter, Sarah obeyed Abraham, and called him
 Lord. Not a prayer made, nor a tear shed,
 but he hath a book for the one, and a bottle
 for the other, rather then they should be lost.

Put thou my tears into thy bottle, O Lord, (saith Psal. 56. 8. the Psalmist) are they not in thy book? If Gods people meet together, and pray and speak often one to another, he hearkens and hears; that is, he doth most diligently attend to all they say; and a book of remembrance shal be written of it before the Lord. Mal. 3. 16, 17. Cornelius was a most devout benefactor, and the Angel tell him, that his prayers and alms were come up in remembrance before God. Act. 10. 4. It is a mercy that God will remember us, though it be with a rod to correct us; but it is a rich favour indeed, if he remember us with a staffe to support and comfort us. As our remembrance of God or men is the summe of all we do for them. Remember me (saith Joseph to Pharaoh's Butler) that is, speak a good word for me, do me the favour as work out my deliverance. But the chief Butler did not remember Joseph, but forgot him; that is, he did nothing for him: Even so Gods remembrance is the *summa totalis* of his goodnesse to us: He remembers us indeed, for he pities us, and spares us, and pardons us, supplyes us in all our necessities, and supports us in all our extremities; he will not leave us in our straights, nor leave us in our sins; and if we do or suffer any thing for him, he hath a book of remembrance, and it shall be written down. At the last day it is said, the books shall be opened, and is not this one of those books? and the dead shall be judged out of those things which were written in those Rev. 20. 12. books,

books, according to their works. Jesus Christ will read to all the world the good works of his people out of that book. *I was*
Matt. 25. 35. an hungry, and ye gave me meat; I was thirsty, and
ye gave me drink; I was a stranger, and ye took me
in; naked, and ye clothed me. You never did
 anything for God, but he hath put it down
 in his book; it is very just and equall then,
 that what he hath done for you should be
 written down in your book.

3. A neces- Thirdly, it is very necessary you should
 sario. keep such a Journall, and that in three re-
 gards:

1. In regard of the badnesse of your me-
 mory. *Memoria primū senescit*, (say Phyfici-
 ans) The memory decayes first; old men
 and dying men will tell you so; but the me-
 mory of a benefit sooner, the memory of di-
 vine favours soonest of all. Some things
 we can hardly forget, as our sorrows and
 our pleasures. It was about 20 yeers ere
Gen. 33. 1. Esau could forget the sorrow he conceived
 for the losse of the blessing, and the injury
Jacob did him, in getting it away from him.

& 25. 29. And he was so mindfull of his pleasures that
 he forgot his bread. And there be some things
 we can hardly remember, as our faults and
 our friends. It was two full yeers (saith the
 story) ere *Pharaoh's* Butler could remember
 & 41. 9. *Josph*, or call his faults to minde, for which
 he suffered imprisonment. *Many O Lord my*

Psal. 40. 5. God (saith David) are thy wonderfull works
which thou hast done, and thy thoughts which are

to us ward, they cannot be reckoned up in order to thee; if I should declare and speak of them, they are more then can be numbred. Then certainly, many of these mercies that God hath vouchsafed to us, would quite be forgotten, did we not keep such a Diary by us.

2. It is necessary, that thereby we prevent the great sin of forgetfulnesse. To forget God is a mother-sin, a root-sin. What will not that man be, what will not he doe that forgets God? He is a very wicked man. *The wicked shall be turned into hell* (saith the Psalmist) *and all the nations that forget God.* Psal. 9.17. He is a proud man, and I am sure a proud man is a wicked man. Through the pride of his countenance he wil not seek after God; God is not in all his thoughts, his thoughts are not of him; or his thoughts are, that & 10.4. there is no God. He that forgets God, forgets that God is. He that forgets God is an hypocrite, and an hypocrite is a very wicked man. *Consider this ye that forget God.* But who were & 50.16, 17, they? Such as took Gods name into their 22. mouths, and yet hated instruction, and cast Gods words behinde them. He that forgets God is a most unthankfull person, and an unthankfull man is a most wicked man. *Dixeris ingratum, dixeris omnia.* Call a man an unthankfull man, and call him any thing.

There was a little City (saith Solomon) *besieged by a great King, and a poor wise man delivered that City by his wisdom, yet no man remembered that poor wise man.* It was a wicked part to forget that man, Eccles. 9.14, 15.

man, but most wicked it is to forget God. When *Tamerlane* (that victorious Emperor) had beaten *Bajazet* in battle, and taken him prisoner, he sent for him, and amongst other questions, asked him, Whether ever he were thankfull to God for making him so great a King? he answered, that he never so much as thought of him; which was a most wicked speech of a wicked man.

3. It is necessary to prevent the great danger of forgetting God. To forget God is a provoking sin. He that forgets God, sins not at an ordinary rate, and therefore shall be punished not after an ordinary manner. *Consider this ye that forget God (saith the Lord) lest I tear you in pieces, and there be none to deliver you.* *Eli* forgat God, and so did *Saul* and *Jeroboam*, they forgat the great things God had done for them, and did not God plague them and their posterity? Forgetfulness of God makes him rage, not onely against the work of his hands, but the sheep of his pasture. *David* forgat God, and so did *Solomon*; and how severely were they punished? The one by his Son, who rebelled against him; the other by his Servant, that pluckt the greatest part of the Kingdome from his posterity.

A Souldier of *Philip* King of *Macedonia*, having begg'd the lands of one that had entertained him kindly, was branded with *Ingratus hospes* on the forehead, to his perpetual shame. It is reported of *Cæsar* and *Alexander*, two of the most valiant Souldiers that ever the

the world had, that the one would never give to, and the other forgive an unthankful man. *Because* (saith the Lord) *Pharaoh King of Ægypt saith the river (that is Nilus) is mine owne, I have made it for my self, therefore will I dry up the river, and cause the fish to stink.* What became of *Herod* the proud? who, after his oration, *Act. 12. 13.* and the peoples acclamation, The voyce of a god, and not of a man, gave not the glory to God; the Angel of the Lord smote him, and he was eaten of worms, and gave up the Ghost. He that forgets God, is unthankful to God; and he that is unthankful, forfeits all mercies; as the not paying of Custome forfeits all a Merchants goods.

It is written of one *Timotheus* the Son of *Conon* a noble Citizen of *Athens*, that after he had proudly said in a great assembly, *Hæc ego feci, non fortuna*: These things I have done, and not Fortune, (which that people adored as God) he never prospered, but lost all the glory he had gotten.

A poor honest man meeting with a very rich neighbour in his Corn-fields, upon harvest, very plentifully stored, consisting of many acres, said to him, You have Sir a very rich crop; answered, Yea, I will have a good crop; and gave not God the praise: Within a few dayes after, by a mighty storm of wind the greatest part of his corn was blown out of the ear, and with other wet weather it was so wasted that it came to little. If we forget God, he will forget us: He will remember
our

our sins, and punish us for them; but he wil forget our persons in time of trouble. To w^{ch} purpose I shall relate a sad story, which I had from a good hand, in the hearing of very many; and I believe it to be very true. A man that on his sick bed, that proved his death-bed, had one time an extraordinary appetite, and desired something that he might eat; which being brought to him, he did as much loath as before he longed for; and therefore without touching any part of it, was carried away; suddenly, he called for it again, his stomach to such provision being as strong and quick as ever; which was done accordingly, and set before him; but his stomach rose against it, with as great abhorrency as before. This was done a third time, upon the former ground, & carried away again for the same reason. At last he confessed that it was just with God so to deal with him, that never craved a blessing from God upon his meat when he sat down at his table, nor gave God thanks when he rose up, but forgot God the giver of all. And indeed it is just with God to forget us in our straits, that never remember him in our enlargements. The keeping of such a Journall would conduce much to the preventing of such an evil.

4. *Ab utili.* Fourthly, it is a very profitable course to have such a Journal or Diary by us; and you know, Who wil shew us any good? Who wil bring us any profit? is the great question of the world, and prevails very far. Now it is profitable these 7 ways. 1. As

1. As it would be an excellent way to advance the name and honorable memoriall of some, so it would thereby much promote the good of others: For would such as are of singular worth, and speciall note for their learning, piety, and usefulness in Church or Common-wealth, be perswaded to this duty of keeping a Journall, how easie were it for their posterity, or speciall friends, to write a history of their Lives, especially so far as concerned their parents, their birth and breeding, either in the University or Innes of Court; their great preservations from dangers, their great preferments to places of trust, with their employments and successe in those places, and such like? Other things might be added, as occasion is offered, from the relation of others; which as it would much conduce to the honor of the dead, so it would very far advance the good of those that survive them. Most people believe their eyes rather then their ears, and walk more by patterns then they do by any rules. *Mahomet* the Great, the first Emperor of *Constantinople*, did ever set before him the examples of *Alexander* and *Cesar* in all his Wars, whom he laboured to imitate. And it is reported of *Themistocles*, that he had always in his thoughts the victories of *Miltiades*, which made him unsatisfied, till he had imitated him. Christians that have such a cloud of witnesses (not unlike the pillar of a cloud to *Israel* in the wilderness) may the better be guided through the dark labyrinth
of

of this evil world, till they come to that *Canaan* of unutterable joy and happinesse, of which those worthies are now made partakers. And indeed, who can behold their love to Gods truth; their zeal for his glory, their patience in tribulation, their courage in a good cause, their perseverance in well-doing, their holinesse of life, their prayers, fasting, tears, alms, temperance, modesty, heavenly-mindednesse, with their triumph at their death; but must needs ἀναζωπυρεῖν τὸ χάρισμα τῷ θεῷ, *stir up the grace that is in them*; stir the coals of their fervent desires, till they break out into a flame, in being followers of those worthies as they followed Christ. The *Lacedemonians* for the better stirring up of young men to noble enterprises, used to have the statues of their most famous Worthies, either Gown-men or Sword-men, set up in their Senate-house, with this sentence in golden letters, *Si fueritis sicut hi, eritis sicut hi*: If you will be like these for their service, you shall be like these for their honour. Some have taken good pains in writing the Lives and Deaths of such as have deserved well in their generations, a Work in this regard very commendable. How many such examples would be preserved, and left to posterity, (which otherwise were like to be lost) were this course of keeping Diaries observed?

2. This practice would bring Christians into great acquaintance with God, and his most gracious nature. So the Psalmist,

who

who having fully discoursed of his providence over divers sorts of persons, in answering their prayers, and relieving them in their necessities; concludes, *Whoso is wise, and will observe these things, even such shall understand the loving kindnesse of the Lord.* Now what better way to observe such things, then by a constant keeping of such a Journal? Thence we may discern his loving kindnesse.

1. How full it is; who giveth us richly all things to enjoy. 1 Tim 6. 17.

2. How free it is; who doth all for us for his name sake.

3. How firm it is; with whom there is no variablenesse, nor shadow of turning; whose gifts and calling are without repentance. Jam. 1. 17. Rom. 11. 29.

And who would not endeavour by all means to be wel acquainted with God, whom to know, is wisdome indeed; to fear, is godlineffe indeed; to enjoy, is happinesse indeed?

3. It will from hence much enlarge our love to God; for we must needs love him that hath loved us first, especially that hath loved us thus. Certainly the more we know God, the better we shall love him. *I will deliver him* (saith the Lord by the Psalmist) *because he hath set his love upon me; and he hath set his love upon me, because he hath known my name.* Even Publicans (saith our Saviour) *will love those of whom they are beloved, by whom they are rewarded:* And shall not Christians

be in love with such a God, whose mercies
 Prov. 8. 17. are more then we can number, greater then
 we can value? And will not this our love
 to God be beneficial to us? If we love him,
 he will love us again, and in his love there
 can be no lack, for they that seek him early
 Joh. 14. 21, shall finde him. *He that loveth me (saith Christ)*
 23. *shall be loved of my Father, and I will love him, and*
manifest my self unto him. And again, *If any*
man love me, he will keep my commandements, and
my Father will love him; and we will come unto
him, and make our abode with him. Now this
 God hath not onely enough in himself to
 enable him unto all this, (for he is the only
 wise and almighty God) but he hath also
 enough to encline him thereunto, for he is
 2 Cor. 1. 3. the Father of mercies, and the God of all
 comfort. Yea, he hath enough to engage
 him; for he is in covenant with us, and that
 covenant is under seal, that by two immu-
 table things, in which it was impossible for
 Heb. 6. 17, God to lye, we might have strong consol-
 18. tion.

4. It will much enlarge our hearts in
 kindnesse and compassion to our brethren;
 Psal. 14. 2, 3. for *because (as the Psalmist saith) our goodnesse*
cannot extend to God, it shall to the Saints that are
 1 Joh. 3. 14. *in the earth.* And surely he that loveth God,
 loveth him also that is begotten of God. And
 such love to the Saints is very profitable,
 1. For the present; for it is a good evi-
 dence that we are past from death to life, *because we*
love the brethren. He that loveth not his brother abid-
eth in death.

2. For

2. For the future; it shall be remembered and rewarded at the last day: For Christ will say to such, *In as much as ye did all this to one of these my Brethren, ye did it unto me.* Come ye therefore ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. Matt. 25. 34, 40.

5. The keeping of such a Journall, especially if we look often into it, and read it, over will be a notable means to encrease in us that self-abasement & abhorrency of spirit that is most acceptable in the sight of God. The more we look upon the loving kindness of the Lord, the more vile shall we be in our owne eyes. *When I consider (saith David) the heavens, the work of thy fingers, the moon and the stars which thou hast ordained; What is man that thou art mindfull of him, or the Son of man that thou visitest him?* Alas, man is not onely frail, as a creature, but filthy also as a sinner, yet the riches of Gods grace overlooks all; so that God will bestow his thoughts upon him, and visit him. We may be very mindfull of such as we do not, we cannot visit; but God will do both. *David* in another place goes a step higher, *What is man that thou takest knowledge of him, or the Son of man that thou makest account of him? Man is like to vanity, his days are like a shadow that passeth away.* Man is not worthy that God should cast an eye upon him, and make any account of him; and yet the highest Lord will take knowledge of the lowest worm; Majesty will make some re-
Psa. 8. 3, 4.
Eccl. 1. 2, 3, 4.

koning of meannesse. Oh! how will the se-
 rious survey of such a Journal abase the soul
 2 Sam. 9. 7, before the Lord! When *David* did but tell
 8. *Mephibosheth*, what he would do for him, and
 he cryes out from the sense of his owne vile-
 nesse, *What is thy servant, that thou should look
 upon such a dead dog as I am?* A dog; yea, a
 dead dog; What more vile in the world?
 But when God told *David* how he would
 build him an house, and set up his seed after
 & 7. 18, 19. him; he replyes, *Who am I, and What am I,
 that thou hast brought me hitherto?* And this was
 yet but a small thing in thy sight, O Lord; but thou
 hast spokn of thy servants house for a great while
 to come. If God be great and good in our eyes,
 we shall be little and vile in our owne sight.
 If God be high in our hearts, we shall be as
 low in our thoughts, as we are in our deserts.
 And this will be for our profit; for if we be
 mean in our owne account, God will set his
 1 Pet. 5. 5. heart upon us, and magnifie us; for as *he re-
 sisteth the proud, so he giveth grace to the humble.*

6. This Journal, with a survey of all
 the good things God hath bestowed on us,
 and continued to us, will much provoke us
 to thankfulness. They that have but heard
 much of Gods goodnesse, cannot be un-
 thankfull. Indeed, they that were born
 deaf remain dumb; they that could never
 hear, can never speak. They that could never
 hear the voyce of the Son of God, and live,
 are tongue-tyed in his praises: But they
 that have heard of him by the ear, seen him
 by

by the eye, and every day taste of his bounty, their mouths will ever run over with thanksgiving. Now certainly the more thankfull any man is, the more successfull. As faith is the way to thankfulnesse, so thankfulnesse is the way to thrive. It is said that *Aaron* had on his robe round about a bell and a pomegranate; the Bell signified thankfulnesse; and the Pomegranate fruitfulness. *He that offereth me prayse* (saith God) *glorifieth me; and to him that ordereth his conversion aright, I will shew the salvation of God.* I will not be in his debt, but work some great extraordinary deliverance for him. *Let the people praise thee, O God; yea, let all the people praise thee; (saith the Psalmist) Then shall the earth bring forth her increase, and God even our own God shall bless us.* Prayers get mercies, but praises keep them and enlarge them, with a blessing; and a little blessed is better then the whole world enjoyed.

7. Such a course would very much help our faith. Every experiment of Gods former goodnesse is a strong prop for our faith for the future. When *Moses* went up to the Mount to pray for *Israel*, and against *Amalek*, he took the rod of God in his hand. And the reason certainly was, because by that rod God had done wonderful things for his people and against their enemies; as by that he turned the waters into blood, by that he brought frogs and lice upon the land of *Ægypt*, by that he divided the waters of the Red

Exo. 18. 34.

Psa. 50. 13.

& 67. 5, 6.

Exod. 17 9.

& 7. 20.

& 5. 17.

& 14. 16.

Sea. And the very sight of that rod did encourage *Moses* to trust in God for the deliverance of his people, and the overthrow of their enemies; and that from the experience of his former goodnesse. Now questionlesse the best way to be stored with such experiments, is to keep such a Journal or Diary by us: And who can read such an history, but must needs say, Why should not I trust to, and depend upon such a God at all times, and for all things?

First, I say, *at all times*; for there is not *prius & posterius in Deo*; first and last in God, as in man: He can do what he hath done, *Psal. 37.25. I am* is his name. *I have been young, and now am old,* was the language of *David*, but not of *David's* God.

Secondly, *as at all times, so for all things*; for there is not *majus & minus in Deo*, not more and lesse in God, he can do what he will do; he can pardon all sins as well as one, supply all wants as well as one, subdue all our enemies as easily as one. *I cannot do as I have done,* is the voyce of the creature, not of the Creator. See how *Jacob* reasons from experience, *Gen. 48.15, 16.* when he blessed *Joseph's* Son. *The God which fed me all my life long unto this day; The Angell which redeemed me from all evill, blesse the lads.*

Now is not faith a profitable grace? Faith is the greatest gather-good in the world: What need he care, why should he fear, what can he want, that is rich in faith? For rich in faith, and rich in God, and he that enjoyes God,

God, shall inherit all things. By this Rev. 21. 7.
 faith strengthened, and by so many experi-
 ments thus enlarged, he may erect a monu-
 ment, and say, *Hiberto the Lord hath holpen me.* 1 Sam. 7. 12.
 And thereupon look up into heaven, and
 thus admire at the large allowance that is
 provided for him there, with the Psalmist; Psal. 3 1. 20.
How great is thy goodnesse, O Lord, which thou hast
laid up for those that fear thee ! If my friend
 will give me such entertainment at an Inne
 by the way, how welcome will he make me
 when I come to his house? If earth be such,
 what is heaven? If my comfort in a cottage
 be so great, what are the joys of those ever-
 lasting habitations, not made with hands, but
 eternall in the heavens, where I shall have
 glory with a double *hyperbole*, καὶ ὑπερβολὴν 1 Cor. 4. 17.
 καὶ ὑπερβολὴν αἰώνιον βάρους δόξης, *an exceeding*
weight of glory. Oh ! that our treasure were
 laid up in heaven, that our conversation
 were in heaven, from whence we look for
 the Saviour, the Lord Jesus Christ; *who shall*
change our vile bodies, that they may be fashioned Phil 3. 10,
like unto his glorious body, according to the working
whereby he is able to subdue all things unto himself. 21.
 Heaven wil make us amends for all, but Jesus
 Christ is better then heaven. *Jacob's Sons*
met with hard measure whilest they travelled
into Ægypt for food ; but I am Joseph your Gen. 45. 3.
Brother, and Governour of all Ægypt, did a-
bundantly recompense them for all their
trouble. After all your sorrows and suffe-
rings in this vale of tears ; Fear not, it is I.

Phil. 1. 23. All power is given unto me; your Captain, your Brother, your Head will satisfie abundantly. Paul had a desire to depart, and to be with Christ; which is far better. Riches are good, but Learning is better; Learning is good, but Grace is better; Grace is good, but Glory in heaven is better; Heaven is good, but Christ is far better. A picture of the globe of the whole earth, set out with all the brave things that Sea and Land can afford, with this sentence encircling it round, *To be with Christ is far better*, is a Christians embleme. Indeed Jesus Christ is a Christians heaven; in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore. Whither he bring us, who hath so dearly bought us; to whom with the Father, and the Holy Ghost, be given by us and all his Saints, all honor and glory, now and for evermore, *Amen*.

Πάσις ὁδοῦ δεῶ.

Christianus gratulabundus.



Thankfulness Away to thrive

FINIS.



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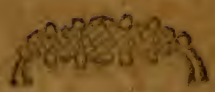
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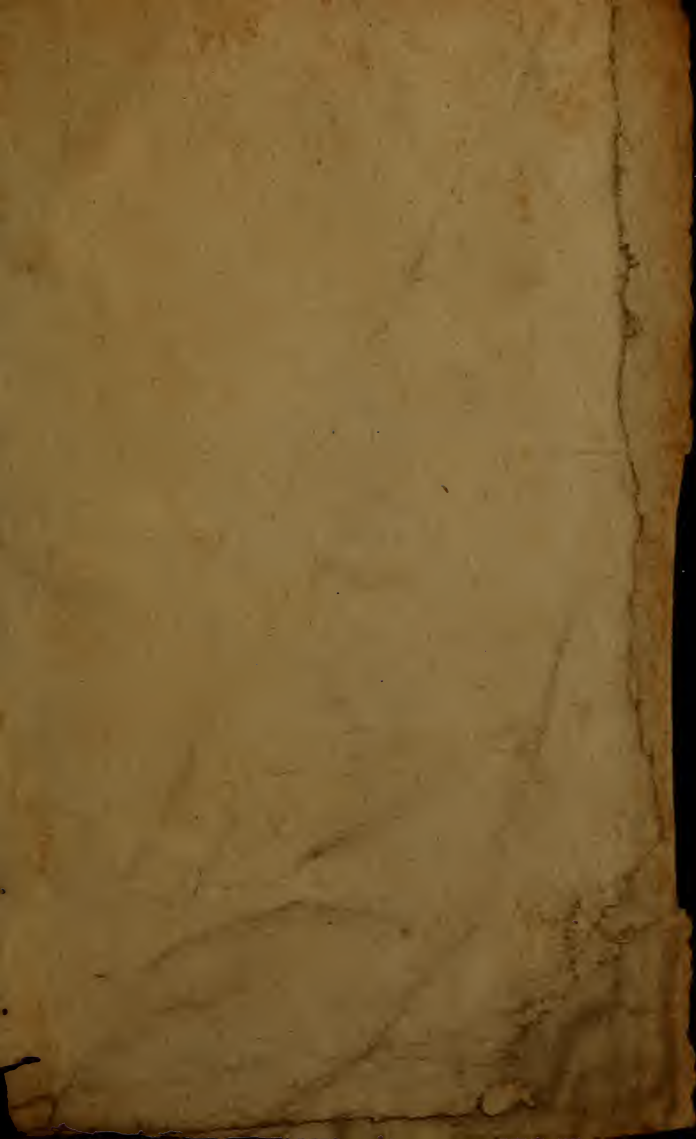
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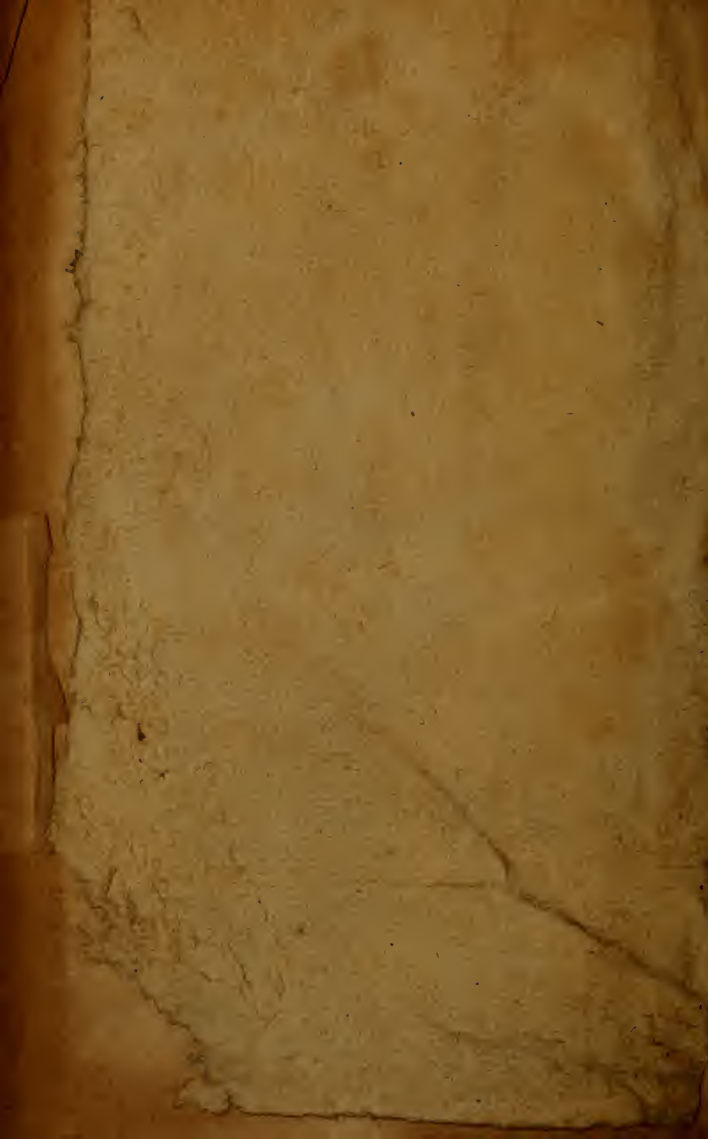
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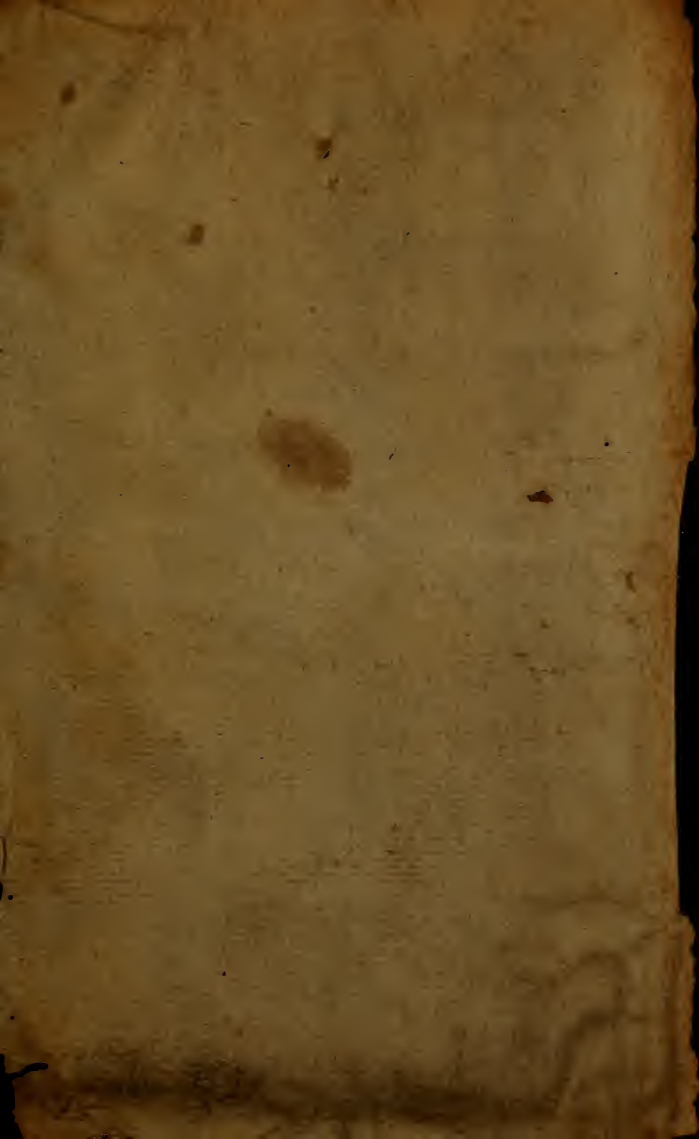


1. The first thing I did was to
go to the bank and see
the money I had there.
2. I then went to the
shop and bought some
things I needed.
3. After that I went to
the office and saw
the manager.
4. He told me that
the money was all
right.
5. I then went to
the bank and saw
the manager.
6. He told me that
the money was all
right.
7. I then went to
the bank and saw
the manager.
8. He told me that
the money was all
right.
9. I then went to
the bank and saw
the manager.
10. He told me that
the money was all
right.









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